

Gc
974.702
B792n
1907
27th

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02206 5228

PROCEEDINGS

AT THE

27th

TWENTY-SEVENTH ANNUAL MEETING

AND

TWENTY-SEVENTH ANNUAL FESTIVAL

OF

The New England Society

IN THE CITY (OF BROOKLYN)

OFFICERS, DIRECTORS, MEMBERS, AND STANDING
COMMITTEES OF THE SOCIETY

BOROUGH OF
BROOKLYN

1907



Digitized by the Internet Archive
in 2013

*The
New England Society
in the City of Brooklyn*

1780933



Twenty-seventh Annual Report

*Borough of Brooklyn, City
of New York : Nineteen
Hundred and Seven*

CONTENTS

Objects of the Society	5
Terms of Membership	5
Past Officers	6
Officers	7
Directors	8
Standing Committees	9
Report of the Twenty-seventh Annual Meeting.....	10
Records by Dr. Charles H. Levermore.....	12
Proceedings at Twenty-seventh Annual Dinner.....	23
Menu	26
Address of Hon. Elijah J. Kennedy, President of the Society.....	28
" Dr. Levermore	29
" Hon. James McKeen	29
" The Hon. William Everett	30
" The Hon. James M. Beck.....	41
" Prof. William Lyon Phelps	48
" The Hon. William H. McElroy.....	54
Proceedings of Spring Meeting	61
Certificate of Incorporation	62
Honorary Members	65
Life Members	65
Annual Members	66
Meetings of the Society	72
Form of a Bequest	72

OBJECTS OF THE SOCIETY

The NEW ENGLAND SOCIETY in the City of Brooklyn is incorporated and organized to commemorate the landing of the Pilgrim Fathers; to encourage the study of New England history; to establish a library; and to promote charity, good fellowship and social intercourse among its members.

TERMS OF MEMBERSHIP

ADMISSION FEE, -	-	-	-	-	-	-	-	-	\$5.00
ANNUAL DUES, -	-	-	-	-	-	-	-	-	5.00
LIFE MEMBERSHIP, <i>besides Admission Fee,</i>	-	-	-	-	-	-	-	-	50.00

Payable at election, except Annual Dues, which are payable in January of each year.

Any member of the Society in good standing may become a Life Member on paying to the Treasurer at one time the sum of fifty dollars; and thereafter such member shall be exempt from further payment of dues.

Any male person of good moral character, who is a native or a descendant of a native of any of the New England States, and who is eighteen years old or more, is eligible.

If in the judgment of the Board of Directors they are in need of it, the widow or children of any deceased member shall receive from the funds of the Society a sum equal to five times the amount such deceased member has paid to the Society.

The friends of a deceased member are requested to give the Historiographer early information of the time and place of his birth and death, with brief incidents of his life, for publication in our annual report. Members who change their addresses should give the Secretary early notice.

☞ It is desirable to have all worthy gentlemen of New England descent, residing in the Borough of Brooklyn, become members of the Society. Members are requested to send application of their friends for membership to the Secretary.

Address,

GEORGE E. MINER, *Recording Secretary,*
25 Broad Street,
Borough of Manhattan,
City of New York.

PAST OFFICERS OF THE SOCIETY

PRESIDENTS

BENJAMIN D. SILLIMAN,	1880
JOHN WINSLOW,	1887
CALVIN E. PRATT,	1889
WILLARD BARTLETT,	1890
CALVIN E. PRATT,	1891
ROBERT D. BENEDICT,	1893
STEWART L. WOODFORD,	1895
THOMAS S. MOORE,	1897
WILLIAM B. DAVENPORT,	1898
FREDERIC A. WARD,	1899
JAMES McKEEN,	1900
JOSEPH A. BURR,	1902

TREASURERS

WILLIAM B. KENDALL,	1880
CHARLES N. MANCHESTER,	1890
WILLIAM G. CREAMER,	1892

RECORDING SECRETARIES

ALBERT E. LAMB,	1880
STEPHEN B. NOYES,	1885
THOMAS S. MOORE,	1894
JOSEPH A. BURR,	1897
NORMAN S. DIKE,	1898
JAMES H. SCRIMGEOUR,	1902

CORRESPONDING SECRETARIES

REV. A. V. PUTNAM, D.D.,	1880
WILLIAM H. WILLIAMS,	1894
REV. SAMUEL A. ELIOT, D.D.,	1897

HISTORIOGRAPHERS

ALDEN J. SPOONER,	1880
STEPHEN B. NOYES,	1884
PAUL L. FORD,	1888
WILLIS A. BARDWELL,	1890
ROBERT D. BENEDICT,	1905

LIBRARIANS

DANIEL L. NORTHRUP,	1874
REV. W. H. WHITTEMORE,	1880
CHARLES E. WEST,	1886

OFFICERS

1907

President

ELIJAH R. KENNEDY

First Vice-President

WILLIAM B. HURD, JR.

Second Vice-President

HIRAM R. STEELE

Treasurer

FRANKLIN W. HOOPER

Recording Secretary

GEORGE E. MINER

Corresponding Secretary

CHARLES H. LEVERMORE

Historiographer

CHARLES H. LEVERMORE

Librarian and Genealogist

WILLIAM H. INGERSOLL

DIRECTORS

For One Year

DAVID A. BOODY
GEORGE B. ABBOTT

FREDERIC B. PRATT
JAMES McKEEN

JAMES H. SCRIMGEOUR

For Two Years

WILLARD BARTLETT
FRANKLIN W. HOOPER

ISAAC H. CARY
JOSEPH A. BURR

WILLIAM C. BEECHER

For Three Years

C. H. LEVERMORE
W. B. HURD, JR.

ROBERT D. BENEDICT
GEORGE W. WINGATE

HIRAM R. STEELE

For Four Years

THEODORE L. FROTHINGHAM
ELIJAH R. KENNEDY

OMRI F. HIBBARD
GEORGE E. MINER

HENRY SANGER SNOW

STANDING COMMITTEES

Finance

ISAAC H. CARY

WILLIAM B. HURD, JR.

DAVID A. BOODY

Charity

GEORGE B. ABBOTT

GEORGE W. WINGATE

JAMES McKEEN

Invitations

THE PRESIDENT

JOSEPH A. BURR

HIRAM R. STEELE

Dinner

HENRY SANGER SNOW

GEORGE E. MINER

OMRI F. HIBBARD

Publications

CHARLES H. LEVERMORE

FREDERIC B. PRATT

ROBERT D. BENEDICT

Reception

FRANKLIN W. HOOPER

JAMES H. SCRIMGEOUR

THEODORE L. FROTHINGHAM

THE TWENTY-SEVENTH ANNUAL MEETING

The Twenty-seventh Annual Meeting of The New-England Society in the City of Brooklyn was held in the Directors' Room of the Art Association Building, 174 Montague Street, at eight o'clock, Friday evening, January 4, 1907.

In the absence of the President, who was unable to be present, the meeting was called to order by Mr. Scrimgeour.

The minutes of the preceding annual meeting of the Society were read and approved as read.

The annual report of the President was then read and approved and ordered filed.

The Treasurer's report was read by him and referred to the Auditing Committee.

REPORT OF THE TREASURER.

Summary Statement of Receipts and Disbursements from December 1, 1905, to December 6, 1906.

Receipts.

December 6, 1905, Cash on hand.....		\$24,067 35
Annual dues during year.....	\$900 00	
Annual Dinner, 1905	1,130 00	
Initiation Fees	20 00	
Interest on deposit, Franklin Trust Co.....	831 11	
Interest on deposit, Hamilton Trust Co.....	105 56	
Petty cash returned by Treasurer unused.....	30 00	
	<hr/>	\$2,016 67
		<hr/>
		\$27,084 02

Disbursements.

Services of Treasurer's Clerk.....	\$100 00
Gratuity to Mrs. Hunt	60 00
Printing and mailing Annual Report for 1905.....	310 20
William H. Ingersoll, to services as Librarian.....	100 00
Expenses of Annual Dinner.....	1,858 06
Petty cash payments	52 00

Expenses of annual May meeting.....	\$722 40	
Rental Franklin Safe Deposit box.....	5 00	
Advertising Annual Election	7 89	
Postage for use of Treasurer's Clerk.....	11 00	
Printing notices and circulars.....	19.25	
Miscellaneous expenses	2 20	
Paid loan from Franklin Trust Co., with interest at 5 per cent. (400)	430 44	
		\$3,678 44
Cash on hand, December 6, 1906.....		23,405 58
		<u>3,678 44</u>
		\$27,084 02

The meeting then proceeded to the election of Directors for the term of four years, and on motion duly made and seconded, the retiring Directors were re-nominated, and the Secretary was ordered to cast one ballot for Messrs. Kennedy, Snow, Hibbard, Frothingham and Miner.

There being no other business, the meeting, on motion, adjourned.

RECORDS OF THE SOCIETY

PREPARED BY DR. CHARLES H. LEVERMORE

Auguste J. Cordier, a member of the New England Society since 1891, died from apoplexy, October 22, 1906, at his home in Woodhaven, Long Island. He was the master and the manager of the great agateware works in Woodhaven, a foremost industry in that business in this country and in the world.

Mr. Cordier was born in the old City of New York, February 27, 1854. When only twelve years old he became office boy for the firm of Lalancé & Grosjean, which had recently established itself in the enameled ironware business with a small factory at Woodhaven. He rose rapidly to various positions of trust in the business, and the business was rapidly extended, largely as a result of Mr. Cordier's remarkable executive ability. The firm was incorporated as the Lalancé & Grosjean Manufacturing Company, and numerous branches were established throughout the country. It was Mr. Cordier who secured and directed the erection of the company's great mill at Harrisburg, Penn., one of the largest of its kind in the country. He became Second Vice-President of the company in 1889, and First Vice-President in 1892. Upon the death of his father-in-law, Florian Grosjean, the senior member of the concern, in 1903, Mr. Cordier became President of the company which he had entered as office boy, thirty-seven years before. Two years later his health gave way from overwork and at the command of his physician he withdrew from active labor although he conducted his business from his study until the end came. Mr. Cordier was married, April 3, 1884, to Miss Alice Marie Grosjean, who survives him, with two children. Alice Marie and Auguste J., Jr. Mr. Cordier was a member of the Union League, Fulton, Montauk, and Riding and Driving clubs, and of the Chamber of Commerce of Manhattan. He possessed a genius for business and his leadership in his department was universally recognized. He was also an excellent and public-spirited citizen and possessed a wide acquaintance among which he was regarded with affection and respect.

Augustus A. Dame died at his residence, 188 Gates avenue, March 30, 1906. He was born October 11, 1842, at Sherbrooke, Canada. His mother was Mary Ann Mann, of Oxford, N. H., and his father was Waldron Hubbard Dame, of Rivière du Loup, Canada. Mr. Dame was throughout the greater part of his life a resident of Brooklyn. He became a member of the New England Society in 1887. For fifteen years prior to his death he was at the head of the Dame & Townsend Co., of Cliff street, Manhattan. He was a member of the Wrought Pipe Association of New York City. In Brooklyn he was for many years a vestryman of St. Luke's Protestant Episcopal Church, and later he became junior warden of St. George's Church. He was never married. A brother and two sisters survive him.

Edward Everett Eames, a native of Milford, Mass. came to New York City in early life and was employed in the dry goods business of his uncle, Mr. H. B. Claflin. In this business he remained all his life, rising from one post to another, until, at the time of his death, he was First Vice-President of the H. B. Claflin Company. For more than fifty years he lived on Brooklyn Heights, and in his last years was one of the oldest communicants of Holy Trinity Church. He died of apoplexy at his home, 59 Pierrepont street, on the 7th of December, 1906. He was then in his 78th year. He had three sons, John, Henry and Stewart W., and two daughters, Mrs. Geo. H. Southard and Miss Elizabeth E. Eames. He was a member of the Brooklyn Club, the Jekyl Island Club, and the New York Chamber of Commerce. He became a member of the New England Society in 1880.

Edward Andress Hibbard, a member of New England Society since 1899, was born in Boston, Massachusetts, on October 27, 1862. He was educated first in the public schools in Boston, and later in the Roxbury Latin School, from which he was graduated in 1880. He then entered Harvard College, and received the baccalaureate degree there in 1884. During his college course he had made up the first year's work in the Harvard Law School, so that when he was graduated from college

he had an advanced standing of one year in the Harvard Law School, which he at once entered, and from which he was graduated in 1886. He came to New York that summer, and became a clerk in the office of Peckham & Tyler, at No. 111 Broadway, New York City. He later became a partner in that firm. When it was dissolved he became a partner in one of the succeeding firms, and at the time of his death he was a partner in the firm of Hibbard, Pratt & McAlpin, practicing law at No. 68 William street, New York City. He was a careful and accurate lawyer, with a remarkably clear and analytical turn of mind, and had charge of many important matters. He was, at the time of his death, which occurred January 16, 1906, clerk of the vestry of the Church of the Messiah, in Brooklyn. He was a member of the Hamilton Club in Brooklyn, the Harvard Club in New York, and many other organizations. He was Class Secretary of the Class of 1884, Harvard College. He died at his residence, No. 216 St. James Place, Brooklyn, N. Y.

George J. Loughton, a member of the New England Society since 1882, was born at Portsmouth, New Hampshire, March 29, 1846, the son of George H. Loughton, of Portsmouth, and the sixth lineal descendant from Thomas Loughton, the immigrant (1604-1672), of Dover, New Hampshire. After spending two years in a hardware store in his native town he came to New York at the age of sixteen and found employment with the Russell & Erwin Manufacturing Company, with whom he continued for forty years, advancing from stock clerk to president. In 1903 he retired from active business. Mr. Loughton resided in Brooklyn for more than forty years, and for the last twenty-five years of his life in the house No. 115 Columbia Heights, corner of Pineapple street. He died at the home of his brother-in-law, Henry S. Lambert, Asheville, N. C., on July 1, 1906. Mr. Loughton was twice married but left neither wife nor child surviving. A great part of his fortune he left to charitable institutions in Brooklyn and in his native town of Portsmouth, New Hampshire. He was a member of Plymouth Church, also of the Hamilton Club of Brooklyn, the Hardware Club and the Chamber of Commerce of New York.

Walter Seth Logan, a member of the New England Society since 1889, died suddenly, July 19, 1906. He was born April 15, 1847, at Washington, Litchfield County, Conn. His parents were Seth Savage and Serena (Hollister) Logan. He could show a double descent from the Rev. Thomas Hooker, founder of Hartford, Conn. He was also descended from Richard Treat, one of the original settlers of Wethersfield, Conn., and from the Sherman family. Mr. Logan was prepared for college in the Suffield (Conn.) Literary Institute, and the Fort Edward (N. Y.) Collegiate Institute. He was graduated from Yale in 1870; from Harvard Law School in 1871, and Columbia Law School in 1872, in which year he was admitted to the New York Bar. The circumstances of his coming to New York are related here in his own words: "I had graduated at the Harvard Law School in July, 1871, but came back in the fall intending to spend another year in a post-graduate course. I arrived a day or two after the beginning of the term. I had enjoyed during the year the special friendship of Professor C. C. Langdell, Dean of the Law School, a formerly distinguished practicing lawyer of New York and associate of Mr. James C. Carter. When I reached my room in Cambridge in September, 1871, I found a note from Professor Langdell asking me to call at his room at once whether it was night, day or Sunday. I took him at his word and aroused him from his bed within ten minutes after I had received his note. He said to me that his friend, Mr. James C. Carter, had lately visited him and desired him to select from the graduates of the law school some person to fill a particularly important and delicate position in his office in New York. Professor Langdell added, 'I have held this position for you and it is yours if you will take it, but you must decide at once; Mr. Carter is waiting. You know how much I would like to have you with me for another year, but this is an opportunity which I do not think you can afford to lightly pass over.' I said, 'I will take it.' This was eleven o'clock at night. I had not unpacked my trunk and took a carriage, paid the Jehu an extra dollar and caught the midnight train for New York. The next morning at nine o'clock, I met Mr. Carter in his office in New York and went to work with Mr. Carter and Mr. O'Connor

on the famous Jumel case, which occupied for several years thereafter so much of the time and attention of the New York courts. I was able to do good work in that case and through it make for myself a position in the New York Bar; but more than all else, I was able to win the intimate and enduring friendship of Mr. Charles O'Connor and Mr. James C. Carter, the thing which in my whole career I have valued most." Afterwards Mr. Logan was entrusted with much important litigation, especially with cases that came before the United States Supreme Court. Among the latter were the water right controversies in the Southwest which brought him much business in Mexico. He became a student of Mexican politics and occupied himself at odd moments in writing a history of Mexico. Mr. Logan took an active part in politics, and devoted time, attention and money to movements destined to further the cause of good government. He was a leading spirit in the several reform movements in New York City, and was Chairman of the Executive Committee of the Ballot Reform Association of New York State, in 1887-9, whose work resulted in the present improved condition of our ballot system. Mr. Logan was prominent as a speaker and writer before learned associations. An address, delivered before the Social Science Association on the intricacies of the Latin Code, showed wide research and brought him many appreciative letters from prominent members of the Bar. Not less appreciated and comprehensive was his report as Chairman of the Committee on Commercial Law of the American Bar Association at Cleveland in 1897 on the subject of A Broader Basis of Credit, and his report in 1903 in the same capacity on Commercial Law and Modern Commercial Combinations. He was one of the founders of the Lawyers' Club and of the Reform Club. He was also a member of the Manhattan, Democratic, Lotos, Nineteenth Century, New York Yacht, New York Athletic, National Arts, Marine and Field, and Adirondack League clubs of New York, Cosmos Club of Washington, Hamilton of Brooklyn, and Fort Orange Club of Albany. For several years he was President of the Empire State Society of the Sons of the American Revolution and President-General of the National Society. He was a member of the Society of Colonial

Wars, Society of Founders and Patriots, Geographical Society, Historical Society, American Scenic and Historic Preservation Society (in which the late Andrew H. Green named him as his successor as President,) and of Academy of Sciences, Metropolitan Museum and many other organizations relating to the Arts and Sciences. Mr. Logan had served as President of the New York State Bar Association, and at the time of his death he was Vice-President of the American Bar Association. He was appointed by Governor Higgins a member for New York State of the Conference of Commissioners on Uniform State Laws and of the Congress at Washington, D. C., in February, 1906, in regard to Uniform Divorce Laws.

He was married April 13, 1875, to Eliza Preston Kenyon of Brooklyn. Three children have been born to them: Hollister (Yale, 1900; Harvard Law School and Columbia Law School, 1902), Janette (Mrs. Howard G. Bayles), and Walter Seth Logan, Jr.

John Taylor Sherman, a member of the New England Society since 1881, was born in Suffield, Conn., in 1831. His ancestry was the same as that of Gen. Wm. T. Sherman and his brother, the famous Ohio Senator, and he was directly descended from Roger Sherman, Signer of the Declaration and Framer of the Constitution. Mr. Sherman in his boyhood attended the Academy at Derry, N. H. At the age of sixteen, in 1847, he came to New York City and was employed by a firm of importers of white goods, Watts & Sherman, both of whom were his relatives. His promotion was rapid and he was finally taken into partnership. In 1873 he became the senior member of the firm, which then took the name of Sherman, Hayes & Co., and in 1905 the business was incorporated as Sherman & Sons Co. Mr. Sherman was president and with him were associated his two sons, Charles A. and Frederick D. Sherman.

Mr. Sherman was the type of a successful merchant, conservative in character but awake to modern progress. He was a genial companion, but averse to public appearance. He was an enthusiastic hunter and fisherman and a member of various sportsmen's clubs in different parts of the country. In his prime

he was tall of stature and wiry. The infirmities of age did not keep him from his place of business until a few weeks before his death which occurred on March 11, 1906. Besides his sons, three daughters survive him.

Thomas Edgar Stillman, a member of the New England Society since 1880, was born in New York City, March 23, 1837. He was a descendant from George Stillman, one of the early settlers of Hadley, Mass., whose place of sepulture, however, is at Wethersfield, Conn.

His father, Alfred Stillman, was a native of Westerly, R. I., and his mother, Elizabeth Ann Greenough, came from Salem, Washington Co., N. Y. Alfred Stillman was one of the founders of the Novelty Iron Works, and also helped to form the first public school society from which the first Board of Education of New York City was subsequently developed.

Thomas Edgar Stillman received his education in the Free Academy, afterwards known as the College of the City of New York, in Alfred Academy, later known as Alfred University, and in Madison, now Colgate University, from which institution he was graduated in 1859. He then entered the law office of Hon. Joseph Mason at Hamilton, N. Y., and remained there as a student until 1862, when he was admitted to the Bar, and began the practise of his profession in New York City. He soon became a junior partner in the firm of Barney, Butler and Parsons, which firm, in 1875, was succeeded by the partnership of Butler, Stillman and Hubbard. With this partnership Mr. Stillman remained in active practise until his retirement in 1896 when the firm was changed to Butler, Notman, Joline and Mynderse. In the earlier days of his professional activity, Mr. Stillman devoted himself to commercial law and general practise. For nearly twenty years he gave special attention to admiralty cases and he advanced gradually to leadership at the Admiralty Bar. In the latter years of his professional life he was attracted to the larger field of corporation law and was especially prominent and successful in the management of railroad interests. He was for many years a director of the Southern Pacific R. R. Co.,

President of the San Antonio and Aransas Pass R. R. Co., and director and business adviser of many minor companies.

He was always an eloquent and persuasive speaker, and even while he was a law student he distinguished himself as a Republican campaign orator for the Lincoln ticket in 1860.

Mr. Stillman was married, January 10, 1865, to Miss Charlotte Elizabeth Greenman of Mystic, Conn., and passed the greater part of an exceptionally happy family life in the City of Brooklyn where he lived for many years at 95 Joralemon street. Mrs. Stillman died February 20, 1901, soon after the removal of the family to the very handsome residence erected by Mr. Stillman at 9 East 78th street, New York City. Mr. Stillman's death occurred September 4, 1906, at Lisieux, France, as a result of an automobile accident near that place on July 18th.

Four daughters survive Mr. and Mrs. Stillman, viz.: Mrs. William Ambrose Taylor, Mrs. William Armstrong, Mrs. Edward S. Harkness and Miss Charlotte Rogers Stillman.

In 1869 Mr. Stillman was one of the organizers of the Bar Association of the City of New York. In 1883 he became a member of the Church of the Pilgrims and served upon its board of trustees for many years. Of its pastor, Rev. Dr. R. S. Storrs, he was a warm friend and intimate companion. He was a director of the Long Island Historical Society from 1884 until the time of his death.

From a biographical notice prepared by Mr. Stillman's partner, Thomas H. Hubbard, Esq., of which the foregoing statement is an abridgment, the following description of Mr. Stillman's personality is quoted: "An erect figure, a little above medium height, compact, symmetrical and muscular; a head usually advanced and thrown a little back, so that the face looked forward and up; blue eyes, shading towards grey; a cheerful expression that inquired and challenged; a graceful and energetic bearing; a cordial and unreserved address—these are some of the details of Mr. Stillman's portraiture."

"An intellect equal to the mastery of difficult problems; a mental tendency to mathematical precision of proof; an apprehension so keen that it sometimes outran the slower processes of logical reasoning; a discriminating fondness for art and poetry

and all good literature; an overflowing humor that discovered and presented the comical aspect of things where conventional minds found only the severe and serious; judgment that sought the right and generally reached it, but was at times mastered by sympathy or emotion; exceptional power of mental concentration upon subjects that compelled his interest—these are some of the mental attributes that impressed those who were Mr. Stillman's professional associates or opponents."

"Such qualities, backed by unusual physical and mental strength and nervous energy, were sure to make their possessor a marked and formidable factor in any field of effort."

Alexander M. White, a member of the New England Society since 1880, died at his home, 2 Pierrepont street, on the 31st of October, 1906. He was then in his ninety-second year and had lived in Brooklyn sixty-three years. He had survived an attack of pneumonia but was unable to recover his former vigor. Death was really due to old age.

He was born in Danbury, Conn., July 26, 1815, and was the youngest of the eight children of Ephraim Morse White and Charity Tucker, his wife. The lad's business career began in Troy, N. Y., when he was fifteen years old. In 1837 he moved to New York City, and went into business with his brother, the late W. A. White. The firm of W. A. & A. M. White was formed January 1st, 1839.

September 6, 1842, he married Elizabeth Hart Tredway, of Hart's Village, Dutchess Co., N. Y. They found a home then at No. 12 Broadway, opposite the Bowling Green, but in 1843 moved to Brooklyn. In 1848 Mr. White became a member of the Board of Directors of the Brooklyn City Hospital. He was a member of the first board of advisers of the Graham Old Ladies Home, which was incorporated in 1851. He was one of the earliest trustees of the Brooklyn Polytechnic and Collegiate Institute. Of the original Academy of Music, incorporated in 1859, he was a charter member, and he lived to become actively interested in the movement to build a new academy. He was among the contributors to the erection and maintenance of the old Brooklyn Library and also of the build-

ing of the Long Island Historical Society, which organization he served as a trustee. In 1859 he was one of the incorporators of the Nassau National Bank, and he remained a trustee of it until his death, surviving all his original associates. He was the fifth member admitted to the New York Chamber of Commerce in 1859.

At the organization of the Brooklyn Trust Co. in 1866 he became a trustee, and he was a member of its executive committee from 1873 until his death. To the town of Danbury, his birthplace, he gave the old homestead of his family for a free library, and he gave endowments for the maintenance of his benefaction. To public and private needs in Brooklyn and New York he gave much of his money and his time and energy, and to the community he gave the good example of integrity and public spirit.

During his residence in Brooklyn he was an attendant at the First Unitarian Church which he frequently served as a trustee. Two daughters and two sons survive him.

Cornelius Delano Wood, a member of the New England Society since 1880, was born at Northampton, Mass., December 21, 1832. His parents, Asahel Wood and Louise Clapp Wood, were both descendants of sturdy New England ancestry. His mother's family was settled in Northampton in 1654, when David Burt from Springfield, Mass., and Mary Holton from Hartford, Conn., were the first couple to be married in Northampton. The progenitors of Asahel Wood came from Connecticut to Easthampton in 1770, and later moved to Northampton.

Cornelius D. Wood's grandfather and great-grandfather were both soldiers in the Revolutionary War. Mr. Wood attended school in Northampton until he was seventeen years old when he became a clerk in the Northampton Bank. In 1852 he came to New York City and was first employed by Charles Dodge & Co., afterwards by Vermilye & Co., the well known bankers. In the latter firm he became a partner about 1861. As a financier he was closely associated with Jay Cooke in the work of sustaining the credit of the United States Government by

the flotation of Government bonds during the time of the Civil War.

He retired from business in 1868, but in 1870 re-entered the field by forming the new firm of Wood & Davis, in conjunction with Mr. Samuel Davis. He retired permanently from active business in 1881, but retained his connection with various financial institutions. He was among the contributors to the old Academy of Music, the Brooklyn Library, and the Long Island Historical Society building. He gave generously to the maintenance of many Congregational churches, and to the necessities of many individuals he was a liberal, though often unknown contributor. He was averse to any public recognition of his services, but he was always among the first to respond to any call for help that seemed to him to be worthy. He was deeply religious and incurably modest. Mr. Wood married in 1861, Miss Helen Ogden, daughter of Jonathan Ogden, of Brooklyn. Their children are Emily S. Wood, Howard Ogden Wood, Mabel Wood Hill, Willis D. Wood, Harry Cattell Wood, who died in 1887, and Cornelius Delano Wood, Jr.

One of Mr. Wood's principal benefactions in Brooklyn was made in tender memory of his beloved wife, then deceased. This is the Memorial Building of the Y. W. C. A., for which Mr. Wood gave \$125,000, on condition that \$100,000 be raised as a permanent endowment. His gift was offered by him in the following words, which also serve to illustrate the spirit of the man:

"This gift is made to honor a life of charity and love, by husband and children, as a memorial of one who was a friend of working girls, and who rejoiced when this Association was organized, labored for it, and had faith in the grand work which it would accomplish."

Mr. Wood's death occurred on the tenth of June, 1906.

PROCEEDINGS AND SPEECHES

AT THE

Twenty-seventh Annual Dinner of The New England Society in the City of Brooklyn

DECEMBER 21, 1906

*To Celebrate the Two Hundred and Eighty-Sixth Anniversary
of the Landing of the Pilgrims*

The Twenty-seventh Annual Dinner of The New England Society in the City of Brooklyn was held at the Pouch Mansion, Friday, December 21, 1906.

The attendance was unusually large, and the speeches were excellent. A male quartet led by Mr. C. Judson Bushnell furnished the music. The occasion was much enjoyed by all. The President, Honorable Elijah R. Kennedy, presided.

The members and guests of the Society were seated as follows:

PRESIDENT'S TABLE.

The President, The Hon. ELIJAH R. KENNEDY
The Hon. WILLIAM EVERETT, LL.D.
The Hon. JAMES M. BECK
Professor WILLIAM LYON PHELPS.
The Hon. WILLIAM McELROY
The Rev. NEHEMIAH BOYNTON, D.D.
Dr. PETER L. SCHENCK, President St. Nicholas' Society.
The Hon. GEORGE J. O'KEEFFEE, Vice-President St. Patrick's Society

TABLE No. 2.

William D. Chase
Miss Susan Burrell Chase
Joseph C. Noyes
Mrs. Joseph C. Noyes
D. B. Dearborn
D. B. Dearborn, Jr.
Horace L. Balch
Mrs. Horace L. Balch

TABLE No. 3.

Col. Albert B. Chandler
Mrs. Albert B. Chandler
Frank H. Chandler
George A. Price
Mrs. George A. Price
Hon. Frank J. Price
Horace E. Dresser
Mrs. Horace E. Dresser

TABLE No. 4.

Sidney R. Kennedy
Mrs. Sidney R. Kennedy
Leonard Kennedy
George A. Stanton
Mrs. William H. McElroy
Thomas B. Hewitt
Thomas B. Hewitt, Jr.
Rufus L. Scott, Jr.

TABLE No. 5.

Col. Robert B. Woodward
 Carl H. De Silver
 Mrs. Carl H. De Silver
 Herman Stutzer
 Mrs. Herman Stutzer
 Mrs. Jennie Hughes
 Martin Joost
 Mrs. Martin Joost

TABLE No. 6.

Frederic B. Pratt
 Arthur L. Williston
 Mrs. Arthur L. Williston
 Walter S. Perry
 Mrs. Walter S. Perry
 Charles M. Pratt
 F. B. Marsh
 Mrs. F. B. Marsh

TABLE No. 7.

Henry C. Hulbert
 Mrs. Henry C. Hulbert
 Joseph H. Sutphin
 Miss Josephine H. Sutphin
 Andrew J. Perry
 Mrs. Andrew J. Perry
 Charles A. Tinker
 Dr. Henry F. Williams

TABLE No. 8.

William H. Nichols
 Mrs. William H. Nichols
 William H. Nichols, Jr.
 Mrs. Wm. H. Nichols, Jr.
 C. W. Nichols
 Mrs. C. W. Nichols
 Miss Minnie Tilden
 Clarence W. Seamans

TABLE No. 9.

Albro J. Newton
 Mrs. A. G. Dana
 Miss N. B. Williams
 William Newton
 Mrs. William Newton
 Daniel H. Downs
 Rev. Caleb S. S. Dutton.

TABLE No. 10.

Isaac H. Cary
 Daniel Somers
 Miss Cornelia Allen
 Mrs. William B. Allen
 Guy Carlton Foster
 Nelson G. Carman
 Mrs. Nelson G. Carman

TABLE No. 11.

James H. Scrimgeour
 Ethan Allen Doty
 Mrs. Kate D. Lindsay
 Frank H. Cothren
 E. R. Dillingham
 Edward V. Hoyt
 Miss Underwood

TABLE No. 12.

Rev. Newell Dwight Hillis
 Mrs. Newell Dwight Hillis
 John Mickleborough
 Miss C. Mickleborough

TABLE No. 13

Gen. Geo. W. Wingate
 Mrs. Geo. W. Wingate
 Geo. A. Wingate
 Mrs. Geo. A. Wingate
 Miss Wingate
 Whitney Dahl
 James Stranahan Burke
 Miss Florence C. Burke
 W. T. Bingham
 Mrs. W. T. Bingham

TABLE No. 14.

Hon. James McKeen
 Mrs. James McKeen
 Miss Helen J. McKeen
 Miss Anna L. McKeen
 J. Hampden Dougherty
 Mrs. J. H. Dougherty
 Frank B. Kennard
 Mrs. Frank B. Kennard

TABLE No. 15.

Judge Augustus Van Wyck
 Mrs. Augustus Van Wyck
 Mrs. Francis I. Butler
 Robert B. Weems
 Hon. William Van Wyck
 Prof. Chas. Sprague Smith
 Rev. Walter D. Johnson
 Mrs. Walter D. Johnson

TABLE No. 16.

Omri F. Hibbard
 Mrs. Omri F. Hibbard
 John W. Shepard
 Mrs. John W. Shepard
 Dr. Charles H. Levermore
 Mrs. Charles H. Levermore
 Eben J. Knowlton
 Mrs. Eben J. Knowlton

TABLE No. 17.

Hon. David A. Boody
 Mrs. David A. Boody
 Daniel W. McWilliams
 Mrs. Dan'l W. McWilliams
 George W. Kenyon
 Mrs. George W. Kenyon
 Mrs. Maude B. Carey
 Edgar Boody
 James Matthews
 Mrs. James Matthews

TABLE No. 18.

George E. Miner
 Mrs. George E. Miner
 Kenyon Parsons
 Mrs. Kenyon Parsons
 Johnston Stanley
 Joseph L. Barker
 Mrs. Joseph L. Barker

TABLE No. 19.

Hon. Willard Bartlett
 Mrs. Willard Bartlett
 Guy Duval
 Mrs. Guy Duval
 Hon. George B. Abbott
 Mrs. George B. Abbott
 Hon. William M. Calder
 Mrs. William M. Calder
 Lowell M. Palmer
 Mrs. Lowell M. Palmer

TABLE No. 20.

S. Edward Buchanan
 Mrs. S. Edward Buchanan
 Mrs. William C. Beecher
 Miss Gertrude R. Beecher
 Frank D. Tuttle
 Mrs. Frank D. Tuttle
 Philip Ruxton
 Mrs. Philip Ruxton

TABLE No. 21.

R. D. Armstrong
 Capt. Henry I. Hayden
 Edwin G. Russell
 Dr. Burton Talmage
 C. W. Smith
 J. B. Coombs
 Gates D. Fahnestock
 William Felter

TABLE No. 22.

F. S. Halliday
 Mrs. F. S. Halliday
 Miss L. L. Halliday
 Miss Grace L. Halliday
 Amory T. Skerry
 Miss Nellie K. Skerry
 Miss Clara C. Calkins
 Miss Duneloo

TABLE No. 25.

Algernon S. Higgins
 Miss Martha S. McLaughlin
 F. H. Baldwin
 Mrs. F. H. Baldwin

TABLE No. 23.

Frederick T. Aldridge
 Mrs. Frederick T. Aldridge
 Willard P. Schenck
 Mrs. Willard P. Schenck
 William Ray
 Mrs. William Ray
 Hon. Stephen M. Griswold

TABLE No. 26.

Music

TABLE No. 24.

Theodore L. Frothingham
 Mrs. Theo. L. Frothingham
 William L. Moffat
 Mrs. William L. Moffat
 George Frank
 Mrs. George Frank
 Winthrop M. Tuttle
 Mrs. Winthrop M. Tuttle

TABLE No. 27.

The Press

The Rev. Nehemiah Boynton, D.D., invoked Divine
Blessing.

MENU

Cape Cod Oysters on half shells

SOUPS

Clear Green Turtle

Cream of Chicken

RELISHES

FISH

Bass, White Wine Sauce

English Potatoes

Cucumbers

RELEVE

Filet of Beef, with Truffles

Potato Croquettes

Boston Baked Beans

ENTREE

Terrapin, Maryland Style

VEGETABLES

Fresh Mushrooms

PUNCH

Mayflower

GAME

Quail on Toast

Romaine Salad

DESSERT

Ice Cream, "New England"

Fancy Cake

Candied Fruits

Cheese and Crackers

Coffee

"The embarkation of the Pilgrims and the lone path of the Mayflower upon the 'astonished sea' were a grander sight than navies of mightiest admirals seen beneath the lifted clouds of battle; grander than the serried ranks of armed men moving by tens of thousands to the music of an unjust glory. If you take to pieces and carefully inspect all the efforts, all the situations, of that moral sublime which gleams forth, here and there, in the true or the feigned narrative of human things,—deaths of martyrs, or martyred patriots, or heroes in the hour of victory, revolutions, reformations self-sacrifices, fields lost or won,—you will find nothing nobler at their source than the motives and the hopes of that ever-memorable voyage. These motives and these hopes—the sacred sentiments of duty, obedience to the will of God, religious trust, and the spirit of liberty—have inspired, indeed, all the beautiful and all the grand in the history of man. The rest is commonplace. 'The rest is vanity; the rest is crime.'"

—RUFUS CHOATE.

REMARKS OF THE PRESIDENT OF THE SOCIETY,
HON. ELIJAH R. KENNEDY

Ladies and Gentlemen: The office of President of the New England Society in Brooklyn carries with it, I am sensible, high honor and responsibilities, and it brings the great reward of being privileged to stand up on these Days of the Forefathers and extend a welcome to so many of the beauty and chivalry of our beloved Borough. I have been so unusually and undeservedly honored by the Society that I may say not only that you are thrice welcome, but many of you are welcomed thrice. (Applause.)

Gentlemen of the Society (here the members of the Society rose)—During the year death has gathered an unusual harvest among our members. A. J. Cordear, Augustus A. Dame, Edward E. Eames, Edward A. Hibbard, George J. Leighton, Walter S. Logan, John T. Sherman, Thomas E. Stillman, Cornelius D. Wood, Alexander M. White; all these have taken their places in the silent halls. Not more beloved than those who preceded them, they were, most of them, of especial eminence. They were men whose reputations were established in Europe, as well as in America; merchants of high credit in every market of the world, and whose character for fair dealing was known over continents and across distant seas; zealous patriots and philanthropists, whose good deeds, mostly concealed on earth, were known in Heaven. One of our most eminent citizens has said of the last named of these that he "is inferior to none who came here in the last century. He was a model citizen; he labored to build the foundations of Brooklyn's influence; he promoted many causes which, upon those foundations, resulted in institutions which brought honor to Brooklyn and blessings to those in need of education and opportunity and encouragement. There is not an institution that makes life better in this community and which opens the doors of hope and help to those in need of both which Alexander M. White did not befriend." If we note the departure of such men, we feel proud that they were of us, and the annals of our Society will be brighter for that.

DR. LEVERMORE'S REMARKS

Mr. President, Ladies and Gentlemen—From the beginning of this Society it has been one of the attractions of these meetings that the members of the Society were wont to see and meet Mr. Robert D. Benedict, who has always been a member of this Society and on the Board of Directors, and who has served also as its President. To-night we miss his benignant countenance at the long table over which, sir, you preside. Mr. Benedict is an example of the very best type of Yankees that New York has ever received. He is an eminent lawyer, a public-spirited citizen, and a loyal friend. We compare him with the ideal man described by the Psalmist when he said he would swear to his own hurt and change not. A man of that kind, we are assured, shall never be moved. As a slight token of our regret that he is absent from this meeting of the Society, for the first time since the Society had meetings, and in sympathy with him in his recent sickness, I beg to move this resolution:

Resolved, That we, the members of the New England Society of Brooklyn, assembled at the 27th annual dinner of the Society, send our affectionate greetings to our beloved friend and associate and ex-President, Robert D. Benedict, who is absent for the first time from this function, and we rejoice with him at his progress towards the recovery of his health and strength.

HON. JAMES MCKEEN'S REMARKS

Mr. President, Ladies and Gentlemen—Joining with the mover of this resolution and the members of the Board of Directors and of the Society, I am sure we and all of our guests deplore the occasion for this message being sent. I second the motion with much satisfaction.

The motion was put and carried unanimously.

The PRESIDENT:

Ladies and Gentlemen—Under monarchical government it is the practice, on occasions like this, to offer the first toast to the sovereign, the king or queen for the time being, to whom loyalty is due; to whom all officials swear faithful allegiance. Following that practice of countries older than our own, I give you,

as the first toast of the evening, which I will ask you to rise and drink: "The Sovereign People of the United States, to whom the Duty and Allegiance and Loyalty of Every Citizen are Due." (Dr. Everett: "Amen.")

The PRESIDENT—The next toast is:

"The Descendants of the Pilgrims—they are not ashamed of their Father's Principles." It is with great pleasure that I introduce the Honorable William Everett, LL.D., of Quincy, Massachusetts.

THE HONORABLE WILLIAM EVERETT'S SPEECH

Mr. President, Ladies and Gentlemen—It is always a satisfaction to me to speak on the Pilgrims' Day, for it is the one occasion on which I cannot be introduced as my father's son. (Laughter.) I am descended from the Pilgrims and he was not. (Laughter.) My ancestor was the young man who fell off the ship during the voyage, but clung on to the stern chain till he was rescued, and as Bradford says, he proved a useful member, and survived all his companions of the Mayflower. If John Howland had been drowned, where should I be? (Laughter.)

The story of the Pilgrims, whether in its grand features or its details, can never be told too often, or studied too closely. I have no doubt that this year in Plymouth itself, our brothers who have clung to the sacred spot, while so many millions of their kindred have spread over the continent, are listening to some faithful chronicler who will repeat every particular of the persecution at Scrooby—the first attempt to embark, so cruelly frustrated—the ultimate escape to Leyden—the weary sojourn in a strange land—the long delayed embarkation—the tedious voyage—the perilous exploration of the bay—the yet more perilous landing—the first settlement—the winter, the famine, the pestilence—the welcome from Samoset—the visit to Massasoit, and all the narrative as we have it in that precious original chronicle of the sainted Bradford, so mysteriously lost, so strangely found, so happily recovered. I believe in the Middle States printed books bearing the imprint of William Bradford are held in high

esteem. It seems to me that manuscript of our William Bradford, now on exhibition in the Massachusetts State House, is worth whole libraries of printed books, though produced with every luxury.

You have no idea how they keep up the commemoration at Plymouth itself. Two children were playing in a house there not many years ago, a little girl about six, and her brother not three, and hardly able to talk. The sister was bossing him as elder sisters always do, and their mother heard her say, "Don't cry, Peregrine, we're only twenty miles from land now." They were playing Mayflower. (Laughter.)

It seems to me that when that story is told, with all its circumstances of distress, full justice is not done to the strong vein of sound common sense that runs through all the Pilgrims' story. Their numbers cut down by disease to scarce a third of their original company—their home in about the most barren spot of all New England, so that the belief long remained in Plymouth that the Dutch had bribed their skipper to divert their course from the intended destination at the mouth of the Hudson, from a very natural fear that they might dispossess the Knickerbockers—their later emigrants almost as often a nuisance as a benefit, their earlier neighbors, like Weston, almost all a plague and not a profit—they persevered, they trusted, they took root, they multiplied under the guidance of a sober sense, a natural shrewdness, an absence of fanaticism and hotheadness truly remarkable in men whose religious fervor was so ardent and persistent. To me the example of the Pilgrims is an undying proof that whatever may be true of some of the more passionate demonstrations of religion, which are combined with great feebleness or flightiness of character, its very highest exhibitions are reasonable; that the profoundest convictions, the most steadfast persuasions, the most complete incorporation of belief in life, are not inconsistent with prudence, with justice, with penetration, in two words, with common sense, but are of its very essence. (Applause.)

I have been reading in the last few days an acute and profound work on Joan of Arc, the Deliverer of France. Every lawyer here will know that those epithets are deserved when I

say that it is the work of Judge Francis C. Lowell, of the United States District Court. He shows that that wonderful woman, combined with her glowing and unquestioning faith in inspiration from above, possessed in all her dealings a plain, sound common sense, which caused her to succeed when she could get her own way, and fail when she had to yield to the notions of others who despised her "voices" and professed to be guided by worldly wisdom. The Pilgrims were sensible because they were under the very deepest inspiration of the Most High, in whom they believed. On one occasion I was present at a dinner where our forefathers were toasted, and one of the company—he was at one time a pastor in Brooklyn—using Carlyle's horrible phrase, which is an outrage to English and good feeling (as most of Carlyle's phrases are!) (laughter) declared the Puritans and Pilgrims were "God-intoxicated men." That was just exactly what they were not. There was no intoxication about their religion; there was no poison in their belief in God. They followed the Apostles' directions, to be sober and vigilant, and so they were. (Applause.) We can not have a better instance of that than the way the Pilgrims acted on the subject of witchcraft. If you had asked Plymouth men or women whether they believed there were witches, as an abstract proposition, they would probably have said, "Yes, the Scriptures tell us there were." But what actually happened? Someone in Plymouth tried to revive the horrors of Salem village and accused a Plymouth woman of being a witch, and her husband simply took him into court, sued him for a libel and recovered damages, and that was the beginning and end of Plymouth witchcraft. I also feel that there was a great deal of common sense in the way Governor Bradford acted about Christmas Day. Plymouth had no objection to festivities. The first Thanksgiving Day, as we know from Winslow, was observed in the autumn that followed the landing. The young men had brought in abundant game, including wild turkeys; and they invited the Indians to witness an exhibition of shooting, and they had plenty of turkey for dinner. But in a later year, on the 25th of December, when that poor starved company, who could hardly support a roof over their heads, had to go out and toil, a party of young men

who did not belong to the original company, but came in a later vessel, told the Governor that it went against their conscience to work on Christmas Day, and he said that if they made it a matter of conscience, he should not require them to work. The rest of the people went out to labor, and when they came back to their nooning they found the young men playing ball in the street, and the Governor took the balls away, for, he said, it went against his conscience that they should be playing when the rest of the people had to support them. (Applause.)

I remember, at the two hundred and fiftieth anniversary of the landing in 1870, I was going home with one of our most eloquent and learned and high-minded gentlemen. I fear his name is forgotten now—the Hon. G. S. Hillard. He was a man who, owing to domestic misfortunes, was in the habit of taking a dark view of things, and, as we were going home in the train, he recounted to me all the sad reasons that prevented the Plymouth colony from taking the place in the country that Massachusetts and Connecticut and New York and Pennsylvania had done, and he wound up his list of misfortunes by saying, in a voice of which the sadness will linger in my mind to the end of my life, “And they were very poor.” Yes, they were very poor. In their best estate the Winslows and the Brewsters, the Howlands and the Warrens were men of hardly more than moderate means; they had no rich soil, no broad river, no mineral wealth, no majestic forests in Plymouth and Barnstable. The merchant adventurers in England, who had sent them where they would not go themselves, were always pressing, one might say nagging, them to send over cargoes of such produce as the poor country had, as reimbursements for what had never been any tremendous outlay. They saw luxury growing up in Boston and Newport, in Hartford and Portsmouth, that they could never match; and they did not mind it. They were not ashamed to be poor. It seems to me one cannot explain the glory of the Pilgrims better in one sentence than by their words: “They were not ashamed, they dared to be poor. They knew that whatever wealth might bring there was something it could not bring; something that would enable men to dispense with wealth if it did not come in their way while treading the path of duty;

something that if wealth did so come in their way would enable them to employ it as the stewards of God, who had given it to them, as even the atheistical poet of old Rome knew, not for possession, but for use. (Applause.)

This is a lesson which needs to be learned in the United States. There is great anxiety now throughout our country, from the obscurest laborer, who cannot call his soul his own, enslaved as he is to the tyranny of his guild, to the President, who in his universal philanthropy thinks all souls are his own, (laughter) about the inordinate accumulation of private and corporate wealth. All sorts of methods, old and new, are proposed, whereby the state shall reclaim an ever-progressive portion of the wealth of which it took no account during the accumulation. One is a little puzzled to think how that wealth, to which the owners contributed at least their time, their enterprise, and very often risked all they had at the beginning, can properly go to the community that never spent an hour or a dollar or a thought to help on the acquisition—it seems to me, to adopt the jargon of the single-tax people, an unearned increment with a vengeance.

But if Americans are accumulating property to excess; if money is getting an undue share of influence among us, whose is the fault? Who invested money with this overwhelming power? We are told that in our pursuit of wealth, and the regard we pay to it, all other objects are losing their hold on the American mind. Our ancestors deliberately discarded the reverence for hereditary rank, which still has such force in the old world; their children refuse, even when half-drunk with military success, to fall down and worship the warrior caste; the Brahmin caste, too, of our earlier centuries, the clergy and scholars, no longer hold us in awe; the inventor counts only as he points the way to the acquisition of still more wealth. Politics and government, which are supposed to be the very breath of the nostrils of a free people—why, they are used by wealthy men only as a means by which to make more money. We are told that here is the cancer that is eating out our vitals, here is the octopus that is strangling us.

Now Mr. Chairman, Ladies and Gentlemen, brothers and sisters of New England, if it is so, if wealth has too great a

hold on the minds and hearts and consciences of the nation, whose fault is it? Where does that exaggerated estimate of wealth come from? I say it is from you. I say it is the nation itself that has created this extraordinary overestimate of wealth. You teach your children a "chief end of man" which is anything but that in the Westminster Catechism. You take an open, simple-hearted boy when he is in the grammar school; you lead him into the way of earning a few cents to pay those expenses which it is the duty of his parents and their privilege to pay. When he comes into the high school you cause him to get work that shall take all his mental energy and send him jaded to his lessons, which get nothing but the leavings of his mind. You encourage him not to enter the high school doors at all, that he may set the earlier to "work"—as if any work was so suited to a growing mind as study. You urge him to keep his eyes steadily tuned to everything that can put him up on the hill of business promotion and increase his salary. You scoff at college as unpractical; or if you are already so rich that college seems a social necessity, you delight, the moment your boy is through, to tumble him down, as you boast, to the bottom of the ladder, and put him four years behind those who have learned "the business," and never have learned and never will learn anything else. Then when you have been giving him a long apprenticeship of learning to make money, and a doubly long time of journeyman's work making it, if, when he is over forty years old the bacillus with which you inoculate him in boyhood has produced its inevitable crop of bacteria, you descend upon him in indignation, and are ready to make him walk the plank as a pirate, confiscating the very property that you taught him to accumulate. (Laughter and applause.)

Not so did the Pilgrims look at things; not so do their descendants look at things now, if they are true to their fathers. They knew that the soul of the rich fool might be required of him any night; they taught their children to lay up treasure in heaven, that where their treasure was there might their heart be also; and if we wish to rebuke overgrown trusts, and colossal fortunes, and municipal stealing, one shall do it not by farcical indictments or tyrannical confiscations, but by teaching our

children from their earliest days, as the Pilgrims did theirs, that a man's life consisteth not in the abundance of the things he possesseth. (Applause.)

Many years ago, I sent from Adams Academy to Harvard College a youth—not a boy—whose father was a wealthy man in one of our central cities. He had never been wholly reconciled to my ideas of discipline; but long before he left college, he had expressed his deep regard for the school and myself. About that time his father died, and the son told me that he should come in at once to large property, and before very long would have an income of forty thousand dollars a year. At his graduation I recalled to him, what he knew very well, that the boarders of Adams Academy were miserably housed, and that I thought with his property his gratitude to the school might take the form of a new boarding-house. "Why," said he, "Dr. Everett," with a smile at my innocence, "you do not know what you ask. My father was highly respected at home, and his early death much regretted, as that of a most industrious worker. I want, if I can, to maintain his position among my fellow-citizens. I want ultimately to go into politics; but first I must prove that I can work as my father worked. If I were to give Adams Academy a boarding-house now I should be looked upon as a prodigal, as throwing away money which he had worked so hard to get. I do not know what I might do some years hence; but now it would be fatal to me at home." I told him we were not so in Massachusetts; we thought if a rich man died not leaving public bequests it was the duty of his family to take up the work he had omitted; that a generous son was an honor, not a shame, to a father's memory. I recounted to him an instance where exactly that thing had been done, by a young man's making a munificent gift to Harvard shortly after his father's death.

In about five years, if I remember, my young friend was dead. Then whose should those things be? The Pilgrims knew better, and their descendants might know better if they closed their ears to the teachers who would persuade us that there is any wisdom except that which begins in the fear of God.

That the Pilgrims were religious, that they rested every law of their actions, and every hope of their life on the will and

power of God are the mere commonplaces of history. But there is one development of this dependence which showed itself at the very outset of their career; which they held to till the strong hand of power brought them low, and which was solemnly ratified by their descendants when the United States became a nation in 1776. I mean, of course, the spirit of independence. It is not exactly the same thing as liberty; it is not merely that men feel the right to do as they please in their daily life—it is the feeling that no liberty, no prosperity, no progress is worth anything, so long as there is an alien authority over us to whom we are to defer, and which has a right even formally to exercise control over our acts. The Scrooby congregation, the church at Leyden, the church at Plymouth, claimed each in its turn to be independent—an independent body, worshipping God in its own way, and responsible to Him alone. They had no share in the controversy between the two parties in the Church of England, that have divided her ever since, and which gave rise to those divisions and subdivisions which have resulted in the most imminent danger to the Constitution and peace of England. Each party sought to rule the church and subject the other to itself. The little Scrooby congregation had no such design; they did not wish either to be bishops or to pull down bishops; but they believed that God had given the Scrooby congregation, with its teacher Robinson and its Elder Brewster, a full right to seek the Lord and His kingdom in its own way, and this sentiment they brought with them. Readily stretching out the right hand of fellowship to the church at Salem, overflowing with the love to Winthrop that he so well deserved, they established firmly in Massachusetts the principle that the church in every place is an independent church, not subject to any hierarchy however splendid, or any organization, however ancient. (Applause.)

They went into the league of New England colonies as independent and equal to their wealthier sisters of Massachusetts, New Haven, and Connecticut. Forced by tyranny or policy into a union with Massachusetts, they kept their own peculiar spirit alive in the three counties. It broke out in the Continental Congress, when John Adams, a descendant of John Alden the Pil-

grim, insured by his eloquence the declaration which some of the half-hearted shrank from adopting. And in the union which that Declaration proclaims in its title, the principle of State Independence has stayed through the confederation and under the Constitution, even as it existed in the New England League, where Plymouth and New Haven were the equals of Massachusetts and Connecticut, as Delaware and Rhode Island are the equals of Pennsylvania and New York. (Applause.)

It is this spirit of independence, sir, that I want to see revived in the heart of the American people. There is a dangerous notion about—a notion alien to the true spirit of the Pilgrims, alien to the true spirit of America, that there is some mighty advantage in large corporations, large concerns, large nations which have absorbed small ones and shown them the true way to live; that there is greater prosperity, greater progress, greater happiness, when the small body is confined to considering its internal affairs, and is relieved from the trouble and expense of maintaining its own existence, because all that is going to be taken care of by the greater power. It reminds me of what one sometimes sees when an affectionate mother, whose sons and daughters are married and have families of their own, cannot understand why all the sons and daughters, and sons-in-law and daughters-in-law, and grandchildren and great grandchildren will not all come and live in the old house with “mother,” who surely must be better able to make them comfortable than any one else. That was the way old Mother Church talked to the Pilgrims; that was the way Old Mother England talked to Franklin and Washington. But some people are for extending the principle, and making a mother, whose own children like a good deal of independence, pick up all sorts of other people’s children here and there; forcibly adopting them, trying to make them call her “Mother,” and saying they will be much happier in some house belonging to her, where they never have lived and never wanted to. (Applause.)

I will not press this way of looking at the matter of independence; some people might think I was getting personal; some great trust, some great nation, some great man, might seem to be the object of an accusation from me—say, the Emperor Wil-

liam—of trying to curtail or take away the independence of others. Let us then, as we are all ordered to, look for the good in the world. Let us see where the principle of Independence, the principle of the Scrooby congregation, has raised its triumphant head in our own generation. In 1814, after the deserved fall of Napoleon, the great countries of Europe, or rather the great kings and ministers, decided that the only way to get a permanent peace was to make the map of Europe over again, tack some little nations on to big ones, cut others off, and mix things generally. Thus they did it; not badly in every case; many of their rearrangements were distinctly for the best. But others were utterly wrong. They took Finland away from Sweden to reward Russia; they gave Norway to Sweden to punish Denmark. Norway never liked the arrangement; but she could not help it—then.

She was not treated harshly by the treaty of Union; her name, her laws, her institutions were respected, one might say indulged; but there were irreconcilable differences between the two countries, that eighty years only aggravated. At length Norway solemnly declared herself independent, with no intrigue, no violence, no outrage. Never having been incorporated with Sweden, her people decreed the severing of the slight bond that held her, in peace. And herein is to me the peculiar glory of the separation. (We have had it laid down by what to many people is the first authority in the United States, that every nation must have a war at least once in thirty years or it will degenerate. Sweden and Norway in times past have risen to the summit of military glory; but after three times thirty peaceful years, without showing at home or abroad the first signs of degeneracy, after achieving triumphs of the first order in literature and science at home, moving themselves, the best possible emigrants, away from home; they parted without striking a blow. Because their separation was in peace it was right; if it had been by war it would have been wrong. For war is wrong, eternally wrong, always a blunder, a crime, a sin. (Applause.)

You are not ready for this doctrine; you still fancy there can be such a thing as a just, a necessary, a holy war. So long as that doctrine is held, there never will be an end of wars; nor

will all the conferences and prizes in the world bring peace, till the nations will learn and repeat the truth—"War is wrong."

There are many nations in the world now united where there is desire for separation; there are many cases of union where one or several of the parties seek not to control but to dominate, there are separate nations that we might think had better unite. It is hard to lay down any rule, or declare that any nation or any age is a necessary precedent for any other. But it seems to me that on the anniversary of the Pilgrims landing we may fairly point to the example of Sweden and Norway as an instance of achieving independence in the Pilgrim spirit, in soberness, in calmness, in peace; where feeling did not degenerate into passion, nor the extremity of difference become animosity. Heaven grant that the United States may never be in danger even of the most peaceful separation. Heaven grant that this nation may always know when to tighten bonds that ought to be eternal, while it severs those that are unnatural; and united or separated, let every American understand that there is in every man, every community, every nation, a spirit of conscious independence, which laws and governments and kings and presidents must respect, if they would not have the best constitutions and the most benevolent administrations degenerate into tyranny. (Applause.)

It is hard to leave the subject of the Pilgrims; and yet it is fitting that others than their descendants should sing their praises. I do not fear for their fame. They have been overlooked; they have been laughed at; they have been confounded with the Puritans, to whom they did not belong. The flood of accusations, true and false, which men let loose on Massachusetts and Connecticut, has been sure to spit some of its foul drops on Plymouth. Perhaps they have suffered no less from awkward eulogy, from uncouth attempts, physical and moral, to exaggerate their simple story, which is best told in the artless pages of its candid historian. I am not afraid. It will stand. The story is like its cradle. Plymouth is open to assault. She is guarded by no towering cliffs, bristling with armed bastions; she stands on no commanding height, nor crouches behind any deep and broad river, but the Almighty himself has stretched out

the arm of his power to guard her little bay, and that low protecting line of sand forever repels the Atlantic waves. (Applause.)

So with her simple story. Her settlers were obscure, her striking events few, the great wanes of the centuries never reached her, for glory or infamy. But the seed that Carver and Bradford and Winslow and Howland sowed, renewed as it is all over the continent by millions of offspring, shall preserve her story to be told again and again, as long as God and liberty, patience and independence, are the ideas that rule and that save mankind. (Great applause.)

The PRESIDENT—The next toast is:

"The Compact of the *Mayflower*," to which the Honorable James M. Beck will respond.

SPEECH OF THE HONORABLE JAMES M. BECK

The very eloquent address of Dr. Everett, to which we have just listened, and which recalls not only the traditions of New England eloquence, but especially the reputation of his honored father, makes me feel as did the insignificant member of Parliament who was once called upon to follow Edmund Burke. After a few stammering attempts at a speech he finally sat down, with the words, "I say ditto to Mr. Burke." Upon the conclusion of his eloquent response Dr. Everett must feel as did a New England ancestor of mine, whose name was Eliakim Darling. He was a deacon, and on one occasion arose in prayer meeting and delivered a very eloquent prayer. As he seated himself there were many "Amens." Suddenly he was seen to rise again, and to the surprise of the congregation he sorrowfully said: "Brethren and Sisters: I have a confession to make. When I finished that prayer Satan whispered in my ear 'Eliakim, that was a good prayer'—and I believed him." (Laughter.) I shall not have the satisfaction of this ancestor, for the reason that I am in the anomalous position of being a substitute for my own substitute to-night. When your genial, but in this case misguided, President asked me to speak to-night, I accepted the invitation,

with full appreciation of the dignity of the occasion. Subsequently, I found myself utterly unable to give such time to the preparation of an address as the character of this audience and the dignity of the occasion seemed to justify. I, therefore, asked Mr. Kennedy to excuse me, and, with his accustomed geniality, and possibly out of kindness to you, he did so, and thereupon he went in search of a new speaker. Finally, finding himself unable to procure another speaker, he insisted that I should be a substitute for my own substitute. (Laughter.)

We are met to-night to celebrate the 286th Anniversary of the landing of the Pilgrim Fathers. We "remember the days of old and consider the years of many generations." We gratefully recall that "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings," so the God of our fathers did lead a little band of English carders and weavers across the wintry seas to found a new commonwealth, from whose vigorous loins should proceed in the fullness of time a republic, the greatest and the noblest that the world has yet known. (Applause.)

The toast assigned to me is "The Compact of the *Mayflower*." It recalls to our imagination that little boat, tossing on the immeasurable waste of waters, so crowded with human life that the men slept in the very boats upon the davits, moving westward in the teeth of fierce, relentless winds, which were, however, not so relentless as the spirit of persecution which they left behind, and named the *Mayflower*, in unconscious prophecy that the long night of political tyranny was about to break, and the springtime of civil and religious liberty to dawn. (Applause.) These men of the *Mayflower* were plain people, and yet they were not ordinary men. Before landing they signed in the cabin of the *Mayflower* the famous compact. Its significance has, I think, been much exaggerated and misinterpreted. Its chief interest lies in the fact that it was the beginning of a free commonwealth from which the present Republic was historically evolved. Intrinsically, the compact has little of novelty or merit. It is not strictly, as frequently claimed, a written constitution. The latter fairly implies a scheme of government, which creates its own agencies and distributes its power among them, while the compact

was little more than an agreement to form a government thereafter, for it simply provided that the voyagers should form a "civil body politic," and that each member should yield "due" submission to "such just and equal laws as shall be thought most meet and convenient for the general good of the colony." While the compact contained no novel contribution to the science of Government, it yet held forth the two great ideals of government, for it defines the object of government as the "general good" and the means of its accomplishment as "just and equal laws." In these simple expressions are the "whole law and the prophets" of free government. The covenantors did not bind themselves to submit to all laws, but only to such "just and equal laws" as would be for the "general good" of the colony. In this, as in embryo, lay the great principle of constitutional limitations.

The Pilgrims probably had but the vaguest appreciation of the fact. Like all master builders, they "builded better than they knew." At that time the conception of the power of the judiciary to invalidate any act of the Legislature as unconstitutional was not known or dreamed of in the science of government. Consciously or unconsciously—who shall say which—the Pilgrims thus stated the great and just limitation of all government, that when it seeks any end by unjust and unequal laws it defeats its own purpose and forfeits its own authority.

The compact has been hailed by poets and historians as the Magna Charta of majority rule, the commencement of "government by the people, for the people and of the people." As a matter of fact, it says nothing about majority rule, and the Puritans were no more enamored of majority rule than they were of kingly tyranny. They did not believe that the sacred oil of anointing, which was believed to make the king infallible, had fallen upon the "multitudinous tongue" of the people and conferred impeccability. It was from the tyranny of majorities that they were fleeing. The evils against which they protested were evils sanctioned by a Parliament which represented the will of a vast majority of the English people. The fact is that the spirit of Puritanism was one of intense individualism. This was partly due to the splendid vigor of that great unwritten body of Anglo-

Saxon customs and traditions which is called the Common Law, and which, with all its defects and excesses, yet conferred upon each individual a splendid dignity, which enabled him to shut his door in the face of his king and then declare that every Englishman's house was his castle of asylum and defense, and that even the king's officer could not cross the threshold without the owner's permission. (Applause.)

But the individualism of the Puritan had its origin in a far deeper cause—his spiritual imagination. His intense religious conviction of the fatherhood of God and the brotherhood of man made him feel the spiritual equal of any other man. As the English historian, Greene, well says: "The humblest peasant, once called of God, felt within him a strength that was stronger than the might of kings. In that mighty elevation of the masses lay the true germ of the modern principle of human equality." *Athanasius contra mundum*—such was the spirit of the Puritan.

There is no better illustration of the Puritan type than John Lilburne, nicknamed "Freeborn John," one of the noblest workers of liberty, and whose whole life was a consistent protest against every form of unequal and oppressive government, whether sanctioned by majority rule or the arbitrary command of a king. Hume's description of him as "the most turbulent but the most upright and courageous of humankind," is descriptive of all the Puritans of the time. When a boy of twenty, Lilburne imported some religious pamphlets, in violation of law. He was summoned before the Star Chamber, the creature of Parliament, and therefore of majority rule. He refused to answer under oath, on the ground that the power of the Star Chamber was in excess of the Petition of Right. He was sentenced to be whipped from the fleet to the pillory in Westminster and then to undergo imprisonment. On his *via dolorosa* he received more than two hundred stripes from a whip with a threefold knotted cord, but in the midst of his scourging he protested in the presence of the people as to his personal rights. When in the pillory he still clamorously asserted his right as an individual, until his mouth was stopped with a gag. When removed from the pillory he cried: "I am more than conqueror through Him that loved me." He was then taken to the lowest prison in London and

imprisoned for the space of three years and denied access to every one.

I cite the illustration simply to show that Puritanism was intense individualism and that it was as much opposed to the tyranny of majorities as to the tyranny of oligarchies. That spirit of individualism found expression, in the fullness of time, in the great declaration of July 4, 1776, which forever proclaimed the dignity of each individual by asserting as axiomatic that all men were born free and equal, and to protect these fundamental and inherent personal rights the Constitution of the United States not merely defined with precision the powers vested in the Federal Government, but the first ten amendments expressly forbade any infringement of them, even though the oppression of an individual was sanctioned by a majority of the American people acting through their representatives.

This spirit of individualism has to-day almost spent its force. In its stead there is everywhere manifested a rampant spirit of socialism. The individual is in great danger of being submerged by the state and becoming at once the subject, and perhaps the victim, of majority rule. Quite recently the distinguished Secretary of State delivered an address in this city in which he spoke of the profound modifications in the form of our government which the vast agency of commerce had wrought. Mr. Root was simply stating that which must be familiar to every thoughtful student of our institutions. Steam and electricity have caused a centripetal action which has gone far to obliterate, for many practical purposes, state boundaries, and which has undoubtedly created in Washington a strongly centralized government, at which Jefferson would have stood aghast and even Hamilton marvelled. Many who read Mr. Root's speech were astounded at the candor with which he stated the profound change in the theory of our dual system of government which the railroad and telegraph have brought about. Important as it is, it is as nothing to the modification which steam and electricity have wrought in the conception of the relation of government to the individual. The old principle of *laissez faire* seems for the time being wholly gone. Men no longer look to

themselves to redress their grievances, but despairingly appeal to Washington.

Legislation or executive action is regarded as the panacea for all evils; individual initiative seems to be a thing of the past. Let me illustrate by one comparison. When Parliament imposed the trifling tax upon tea, which precipitated the American revolution, our fathers, having the Puritan spirit of individualism, did not wait for Parliament to repeal the law, or look to legislation for a redress of their grievances; they saw a simpler and better remedy, and refused to buy the tea. (Applause.) Contrast that with the present agitation against those large industrial aggregations which we will call somewhat loosely the trusts. I will not discuss whether these combinations are beneficial or otherwise, for the topic is too large. Rightly or wrongly, the masses believe that the trusts inflict burdens infinitely greater than the trifling tax which England imposed upon the colonies to defray the expenses of the French and Indian war. Mark the difference between the self-reliant spirit of individualism of colonial times and our own. Our fathers refused to buy the tea and the tax was repealed. (Applause.) If the American people had wished to defeat these great combinations of capital the remedy was equally simply. In most, if not all, cases, the people could have refused to purchase any article made by the offending combinations, at the beginning of their operations, and they would have been speedily driven to the wall. Instead, they appealed to the Federal Government and obtained in 1890 the passage of the so-called Sherman Anti-Trust Law, a law which has produced profound unrest and disturbance in industrial conditions, but which has so wholly failed of its purpose that to-day these combinations are greater in magnitude and number than before the Sherman Anti-Trust Law was passed. Indeed, most of them have come into existence in the teeth of the law.

For exactly one hundred years the Federal Governments declined to exercise affirmatively its vast power over interstate commerce, but commencing with the interstate commerce law of 1887, fraternal and socialistic legislation has proceeded with ever accelerating speed, until

Congress to-day not merely undertakes to regulate such minutiae of transportation as the character of the safety-brakes and the liability of employers to employees, but it has within the last year assumed the vast, and, as I think, impossible power of regulating the rates of transportation. Even now a bill is under consideration of Congress which provides that interstate carriers shall not transport any product if it has been manufactured in part by child labor, an assumption of federal authority which surpasses the most extravagant claims of the most extreme federalist.

Time was when the belief that every man was entitled to that which he earned was axiomatic in our jurisprudence. Such right was in no respect dependent upon the amount that he earned. The rich man was as much entitled to his great fortune as the poor man was entitled to his daily wage. (Applause.) It is now gravely suggested by men high in power to place a limit upon the capacity to acquire. The programme is even more ambitious; it is not merely to limit the future acquisition of great fortunes, but to take from those already acquired, and, from a legal standpoint, vested, that which the law-giving power shall regard as "excessive" or "swollen." Formerly "thus far and no further" was not written in American character. We once believed that the Federal Government could as well dam the waters of the Mississippi as place a limit to the unflagging energy and inexhaustible ambition of the typical American. (Applause.) We recognized that equality of opportunity carried with it as a necessary corollary the possibility of inequality in result. The race was ever to the swift, the battle to the strong. But the favor with which the suggestion of taxation to confiscate fortunes has been received justifies the doubt whether the intense spirit of individualism, which formerly was the very essence of Americanism, has not given place to the spirit of socialism, whereby the rights and privileges of the individual are to be held subject to the demand of a majority which can, if constitutional limitations are broken down, "take from labor the bread it has earned."

Let us hope that the old Puritan spirit of individualism is not dead and that the common sense of our people will

reaffirm its ancient faith that the right to acquire and hold property—subject to the just demands of equal taxation—is primordial, sacred, inherent, and beyond the power of Congress or Executive. (Applause.) Let us hope that the vision of the Puritan poet, Milton, may be soon realized when he said:

“Methinks I see in my mind a noble, puissant nation, rousing itself like a strong man after his sleep and shaking her invincible locks. Methinks I see her as an eagle, mewing her mighty youth and kindling her endazzled eyes at the full midday beam, purging and unsealing her long abused eyesight at the fountain itself of heavenly radiance.”

That fountain is individual freedom. (Great applause.)

The PRESIDENT—I give you as the next toast two representative New Englanders, Jonathan Edwards and Benjamin Franklin, and I introduce Professor William Lyon Phelps, of Yale University.

SPEECH OF PROFESSOR WILLIAM LYON PHELPS

Every year at Yale College the seniors answer statistical questions: “How much do you weigh?”, “What will be your future occupation?” and so on. One student was asked “How far back can you trace your ancestry?”, and he replied, “I can trace my ancestry about a mile, after a light fall of snow!” I think Mr. Kennedy must have had that in mind, for if you look at the picture on the front of the menu card you will see a Puritan tracing his ancestry after a light fall of snow. (Laughter.)

We have heard a great deal of wisdom and eloquence, and I can’t contribute either. Still, I am in the limelight and I am going to stay for a little while. (Laughter.) Anybody who wants to leave can go now, or in the middle of my address. Just as soon as you find out how bad it is, clear out. You may never have such an opportunity to leave again. (Laughter.)

A Freshman went to President Hadley and asked him to give him some information he wanted, and after the President

had supplied it, he said: "That just shows the truth of what my mother told me; there is no one from whom you cannot learn something." (Laughter.)

We of New England are in the Pie Belt. Two boys were talking and discussing their favorite kind of pie. One said: "What is your favorite pie?" The other replied: "Oh, I guess pumpkin pie." "I don't like pumpkin pie" said the first boy. "Why not?" said the other. "Oh, because it musses up your ears so." (Laughter.)

There was a little girl in Boston, of all places in the world, who firmly believed, as all Bostonians do, that it is better to be born in Boston than to be born again. She was five years old. One day her mother found her lying on the floor kicking and spitting in a fury of rage, and said to her: "My dear, I think the devil has inspired you." "Mama," said the child, "The devil may have inspired the kicking, but the spitting is my own idea." (Laughter.) Some of my preliminary remarks may have been inspired by the devil; what follows is even worse, for it is my own idea. (Laughter.)

It is interesting to define the New England character. I believe the best way is to do as Carlyle did in his portrayal of history. If you take two strictly contemporary New Englanders, and unite them, you have a composite photograph of the New England character.

The two men were exact contemporaries. Jonathan Edwards was born in 1703; Benjamin Franklin, 200 years ago, in 1706, Edwards died in 1758 and Franklin in 1790—showing how far the man of the world outlived the man of God. (Laughter.) Now, although both of these men were born in New England, their intellectual lives were as far asunder as the East is from the West. Jonathan Edwards' father and grandfather were clergymen: he, himself, was a Yale graduate and a college tutor. He preached in New York and Northampton, Massachusetts, and nothing indicates more the rapid progress of this country than the fact that Jonathan was a missionary to the Indians, not in Oklahoma, but in Massachusetts. He ended by being President of Princeton College, which took him off in a few weeks. (Laughter.) Edwards spent thirteen hours a day in his library,

and his favorite studies were, logic, philosophy, and metaphysics, studies that Milton has assigned, for some reason or other, as a favorite occupation in hell. You remember in *Paradise Lost* those who had more leisure in hell studied metaphysics. But even those devils could not solve the problems. Jonathan Edwards' resolutions and his diary are interesting. In those days everybody *wrote* resolutions and everybody *kept* a diary. He wrote, "After I went to New Haven, I sunk in religion." (Laughter.) That seems to indicate that New Haven was as wicked then as now. Edwards was not only of an emotional nature, but his intelligence was of that highly philosophic order which refuses to regard life as a riddle except as a riddle to be solved. He found intellectual *consistency* in his religious life. The doctrine of people being predestined to be damned went down rather hard with him; but to show the triumph of this man's intellectual consistency, we may remember that he said of this doctrine, viz., that the majority of the people are going to hell, "it is exceeding pleasant, bright and sweet." His sermons, while not melodramatic, had eloquence of a different kind. You remember in Mommsen's splendid history of Rome he drew a distinction between the eloquence of Cicero and that of Julius Caesar. The former's was the eloquence of rounded periods and the other's was the eloquence of deeply felt thought.

When Jonathan Edwards was in the pulpit he never attempted any pictorial effect; he simply explained things as though he were demonstrating a mathematical proposition. You remember, at the very end of a sermon, describing in horrible detail the endless sufferings of the damned, he remarked with the utmost calmness: "Alas, instead of one, how many it is likely will remember this discourse in hell; and it would be a wonder if some that are now present should not be in hell before this year is out; and it would be no wonder if some persons sitting here in health, and quiet, and serene, should be there before to-morrow morning." (Laughter.) Could anything indicate a more profound change in religious thought than the fact that this quotation now occasions laughter? The difficulty with us is this: we do not seem certain that we are going to Heaven, but we seem to be positively certain that we are *not* going to

hell. Edwards is not to blame for that delightful sermon. I honor him. If I believed that the majority of my congregation was going to hell I would preach it and preach it honestly on all possible occasions. (Applause.)

We cannot deny that Jonathan Edwards was a great man. He was probably the greatest metaphysician of this country. But I think on the whole he was greatest as an ancestor. (Laughter.) I do not know how it is in Brooklyn, but in New Haven nearly all the people are his lineal descendants. (Laughter.)

Now, just as we get the facts of Jonathan Edwards' life from his diary, so we get the facts of Benjamin Franklin's life from his autobiography. This was not written in cipher, but addressed to his son. What is the charm of this book—one of the most charming books ever written? I think it is that we are listening to an old man talking. You remember that beautiful conversation at the beginning of Plato's *Republic*? Socrates comes in and says to the old man, "You have got to die soon. Do you regret the passions of youth? Do you look forward to death with calmness?" I love to talk to old people. One of the greatest pleasures (to my mind) is to talk with an old man who has experienced much, whose mind is vigorous. It is far better than reading a book. One of the good things in the autobiography is Franklin's cheerfulness. He does not believe, because he is going to quit the game of life, that the game will deteriorate. He makes the statement that if he had the chance to live his entire life over again, he would accept it. The charm of the book lies in Franklin's personality. Of all the wonderful achievements of this man perhaps the greatest is this: he spent his entire life talking and yet never seems to have bored anybody. What a thing to put on a man's tombstone!—"He never bored anybody." That ought to give a man a front seat in the Elysian Fields. (Laughter.) He is just as useful to-day as when he wrote, so many years ago; you can use him in great emergencies. Here is an illustration: We were visiting some friends in Detroit and after we had been there three days I said, "We have been here three days; we must go." "Oh," said our friends, "don't go." While we were deliberating, merely in absence of mind,

I took up a little book. It was *Poor Richard's Almanac*, and I opened it, curiously enough, at this passage: "Fish and visitors stink in three days." (Laughter.) We left at once. (Great laughter.)

Edwards was spiritual; Franklin was practical. While the eyes of Edwards were turned towards heaven in an agony of prayer, Franklin was calmly looking at the same place and bottling up lightning for practical purposes. (Laughter.) *Curiosity* was the keynote of his life. That same curiosity made him invent the Franklin stove. He saw a house full of smoke and invented a smokeless stove. When you see people with spectacles with a line across the middle of the glasses—you don't often see them now—you see little semi-circles—when you see them you must know they were Franklin's idea. He said he often dined with lovely ladies, and he liked also to be able to see what he was eating, and he found it convenient to be able to look through the top half of his glasses at ladies at the other end of the table, and at his plate through the lower half. He also invented street lamps. It was Franklin who first put the air draft at the top, so that the glass remained clear. He never advised riches as a goal. He said: "Be independent; save a little and you won't be a burden, and you will not be in any man's power." If the Lord loves a cheerful giver He must have loved Franklin, for he always gave with delight. He received a letter from a man who said that his eyes troubled him. What would you and I do in a case like that? We should write something like this in reply: "I am sorry that your eyes are troubling you, but it is probably only a temporary matter and you will be better soon." But Franklin wrote this: "I notice that your eyes are troubling you. From what you say it is probable that you use wrong glasses, and I am sending you a complete set of spectacles, from No. 1 to No. 13. Try them all and then save all those still stronger and give away all those that are weaker to a younger sufferer." He received another letter to this effect: "Dear Sir, we have named the town of Franklin after you. We should like a donation for the church steeple. We want to put a bell in it." To this Franklin replied: "I am very much honored and I am sending you a sum of money.

Don't buy a bell; buy a library for the Sunday School, for I have always preferred sense to sound."

He has often been called a typical American. In one sense he was not. He was not *nervous*. Nervous prostration has well been called *Americanitis*. Franklin had a calm temper and a calm judgment. He judged his enemy with the calmness of a friend. He talks and writes like a writer of to-day, as may be seen in two instances. Dr. Everett has spoken of war. Franklin said, "All wars are follies." I don't know how we could have avoided the Civil War, or the war of '98, but I do know that the people of the future will regard us as uncivilized. It was the folly of war that he regretted. Now we'll suppose a case. My next door neighbor and I are at present on first rate terms. Suppose when I get home I should find that he had shifted my fence six inches. I could not afford to let him do that, and I would go and put it back. He would put it back again, and I should say: "What do you mean?" and we should fight, and after he had got me beaten I should say: "Very well, put the fence where you like." People would say: "Why didn't you go to law and have it settled properly?" and we should be regarded as a pair of fools. But suppose to-morrow morning Great Britain should put sixty miles south a small portion of the boundary of Canada. The majority of the newspapers would cry out for war, and I have no doubt that many thousands of people (who do not care about the boundary) would leave their homes and be butchered. That is the way we settle our affairs to-day. In the future they will manage differently.

Again, Franklin wrote "a petition with the left hand," and he advocated that children should be taught to write with both hands. How many people suffer with writer's cramp and disabling accidents? I never knew but one person who could write with both hands; yet it could be easily taught and would be a blessing.

It is often said the lesson of Franklin's life was Industry; but his results were achieved by genius. What genius is, nobody knows. Franklin was one of seventeen children, a rather small family in those days. He was two from the last, a very inconspicuous position. Neither his father nor mother nor any single

one of the family ever showed the slightest trace of unusual talent. Yet he was probably the greatest man who ever lived in the Western world. That is what Matthew Arnold said, and I think he was right. In him common sense became genius, like Abraham Lincoln. His practical judgment was almost infallible. He was a great scientist before there was any science. He wrote the most popular American book. He is the only American who signed the Declaration of Independence, the French Treaty of Alliance, the Treaty of Peace, and the United States Constitution. In municipal affairs he was a tower of strength. If Jonathan Edwards were alive to-day he would be a magnificent president of a theological seminary; if Benjamin Franklin were alive, he would be a magnificent candidate for the mayoralty of New York. Let us hope that the future American will be an ideal combination of both men; that he will have Edwards' spirituality and moral earnestness, with Franklin's good humor, practical judgment, and common sense. (Great applause.)

The PRESIDENT.—Our next toast is, "The Contemporaneous Pilgrim," to be treated by Mr. William H. McElroy.

SPEECH OF WILLIAM H. MCELROY

Mr. Toastmaster, Ladies and Gentlemen—I was down in Charleston, South Carolina, two or three years ago, at a New England dinner. While walking the streets of that fine old city I came to a second-hand book-seller's, and going in I found the works of Jonathan Edwards. I got them at a bargain, and I bought them principally for that reason, because I care little for Jonathan Edwards. But I have in my library Benjamin Franklin's autobiography, and I care much for that. When I think of Jonathan Edwards' sermon, to which my friend has alluded, I recall what a great English wit has said about it. A lady at a dinner table said to him, "Do you believe, with Jonathan Edwards, that you may have been born to be damned?" "Madam," said he, "I don't know, but if I could have arranged it, and believed that way, I'm damned if I would have been born." (Laughter.) I am a great admirer of Franklin, but I draw the

line when he advocates writing with both hands. I say to myself: "Life in this complex twentieth century is busy enough as it is." I remember that great unitarian, Starr King, once saying that we Americans live so fast that when a man comes to the place at which it is appointed he shall die his acquired momentum carries him past the place. (Laughter.) And here is a man who would give his life additional momentum! Not content with writing with one hand we are to write with two. I say to the followers of Franklin: Beware of excesses; one hand for writing purposes is enough for a modern man. My friend made some remarks about old families. I recalled the observation of Charles Dudley Warner, the loveliest of the New England humorists. Warner once wrote of the camel as proudly observing: "There are three of us, me, the date palm, and the pyramid; the rest are modern." Speaking of old families, some one tells of seeing in Germany a play in which Adam and Eve were represented as going across the stage to be created. (Laughter.) That is going a good way back—further even than the camel, the date palm, and the pyramids.

Mr. President, thinking of this dinner, terrapin, champagne, everything good to eat and to drink, I whisper to myself, "The day we celebrate was a day of the simple life, and that is the reason it does not remind us of this evening." Simple life—the simple life was, as a bridge whist player would say, the long suit of our Pilgrim ancestors. At this dinner we have had nothing that suggests the frugality of the fathers, but rather luxuries that recall the high old time when Lucullus dined with Lucullus. The Pilgrims arrived, ladies and gentlemen, in circumstances that made them wish that they hadn't. It was shocking bad weather, in the most inclement of seasons. We know what sort of weather it was, because the weather report for Dec. 21st, 1620, is on file. It has been preserved by Mrs. Felicia Hemans, the poetess. She reports that on that day: "the breaking waves dashed high," and "the heavy night hung dark," while the wind was so boisterous that "the woods against a stormy sky their giant branches tossed." Furthermore, the coast on which they landed matched the weather. It was as uninviting as a tax bill. (Laughter.)

Not a hospitable place; not a good place on which to erect swings for a Sunday-School picnic. (Laughter). No, but as Mrs. Hemans has told us, it was "A stern and rock-bound coast." That was not the worst of it, though. When the Pilgrims got in there was no one down at the dock to meet them; they had no friends on this side of the Atlantic—not a friend—and there wasn't any dock. There were, to be sure, some red men who stood about, but they simply added to the discomfort of the Pilgrims, because as they casually felt the edge of their tomahawks they said to one another, "the time has come to restrict emigration." (Laughter.) One of these red men (I think, Mr. President, he must have been the first of the long line of American humorists) handed to those leaving the *Mayflower*, as they descended the gang-plank, a card bearing the rather ominous words, "superfluous hair removed while you wait." (Laughter.) Mrs. Hemans, after making this report of the weather and the disembarkation, evidently wanted to produce the impression that the circumstances were not as bad as they might have been, and so she added:

"Amid the storm they sang."

This clearly was poetic license run mad, for if there is any one thing which is clearly settled, it is that, whatever the Pilgrims could do, they could not sing. (Laughter.) They knew no more about singing than a certain girl knew about piano playing. She was considered by her mother and her immediate relatives to be a musical phenomenon. They took her to Paris, and a great French critic who heard her play pronounced her "a good Christian pianist," because, as he explained, it was evident that her left hand didn't know what her right hand was doing. (Great laughter.) "I think that the nasal exercises which they called "singing" in which the Pilgrims indulged on the day they landed was worthy of this young Christian pianist—they simply added to the gloom.

Year by year we assemble to celebrate the Pilgrims. We dwell upon their rock-ribbed character, their epoch-making achievements, the trials which they bore without flinching, the triumphs which they achieved without having their heads turned.

Every 21st of December the constellation of the Pilgrim "flames in the forehead of the northern sky," to the temporary eclipse of all the other constellations that adorn the firmament of history. This is as it should be. The memory of the Pilgrims—it is part of our heritage, one of the great factors in the development of our manifest history, and you and I hope and believe that it will survive undimmed until, in the beautiful language of Street, "The stars of eternity break through time's last twilight. (Applause.)

So much for the Pilgrim Fathers—now a word as to the contemporaneous Pilgrim. The promise is, "Instead of the fathers shall come up the children." How have the children come up? Are they worthy or unworthy of their immortal sires? I hold that they are worthy. I hold that blood has told, and that the men of 1906, take them "by and large," are worthy to stand with the men of 1620. I think it is well, ladies and gentlemen, to have the courage of a healthy self-esteem. There were fighters before Agamemnon, and good fighters afterwards. Bishop Berkeley has told us that "Time's noblest offspring is the last." We are the last up to date, and therefore, with a bishop to back us, I think may claim that we are the noblest product of all the ages. (Laughter and applause.) I always liked that story they tell of Ethan Allen, the hero of Ticonderoga: It is said that on the Sunday after the surrender of the fort he attended a church where the minister devoted his prayers and sermon to praising the god of battle, to whom, and to whom alone, he attributed the victory. Allen sat, restless, under these ascriptions of praise in which he himself didn't figure, and finally the worm turned. He got up and exclaimed, "Parson, one minute." The minister halted and Ethan continued, "would you mind mentioning that Ethan Allen was there?" (Laughter.) So when this eulogy of the Pilgrim fathers and Pilgrim mothers is at high tide I think I hear some typical man of the present saying, "All honor to the fathers, but would you mind mentioning that the Pilgrim children are here, and are feeling pretty well." (Applause.)

"Suppose to-night Bradford and Carver and Miles Standish should form themselves into an investigating committee, and, re-

turning to earth, should take a private car and go over the continent and find out how the Contemporaneous Pilgrims are behaving themselves. What would they find? Well, the pessimists, who are the poorest of the poor, who are always with us, tell us that the world has a glorious future behind it; tell us that time runs back to find that age of gold; but I believe that the members of this investigating committee, after they had made the tour of the continent, would conclude that the torch which they had lighted in 1620 had been kept brightly trimmed and burning, and that, with the blessing of God, it was destined to shine more and more unto the perfect day. (Applause.) What did the Pilgrim fathers stand for? They stood for liberty; they stood for pure and undefiled religion; they stood for education as the hand-maid of religion. Have not the children stood for these things? What would these investigators find about religion? Well, they might suspect that science was getting too many delegates away from religion. On the other hand, they would discover that the churches of the United States are better organized, further reaching, more efficient than they ever were before. Another thing they would discover. They would find that a number of barriers that have separated the denominations have been thrown down, so that there is good reason to hope that the time is coming—is coming—is coming, when every line which leads to the New Jerusalem will give “transfers” good on every other line. (Great applause.) So, too, I think they would take a cheerful view of education; the school-master has wonderfully increased and multiplied since their day. You remember what was the state and condition of Harvard College, once on a time. Holmes has sung about it:

And who was on the Catalogue
 When college was begun?
 Two nephews of the President,
 And *the* professor's son;
 Lord! how the seniors knocked about
 That freshman class of one! (Laughter.)

We say, as our fathers said, that whoever makes two school houses grow where one grew before is a great public benefactor,

and our seats of learning, the colleges, the high schools, the primary schools, so effectively to-day conserve prosperity and enlightenment, that many think they make the most effective of national guards. Another point: Suppose this investigating committee should ask, "Are our descendants made of good fighting stuff?" The answer must be an emphatic affirmative. The men who went in with Sherman from Atlanta to the sea; the men who stood with Grant at Vicksburg; the men who dashed with little Phil Sheridan through the valley of the Shenandoah; the men who held up the hands of Meade at Gettysburg; these were worthy of the men who made the good fight from Lexington to Bunker Hill, and all, including men like the Rough Rider Roosevelt, who fought to free Cuba, all were made of the sterling stuff of the men of 1620. (Great applause.)

One additional consideration and I will relieve your patience: The Pilgrim of to-day, "the Contemporaneous Pilgrim," is far and away ahead of the Pilgrims of 1620 in a certain important particular. The fathers saw only one side of the shield, and that was the True; we, to-day, see both sides, the True and the Beautiful. The fathers had the beauty of holiness, but

"A primrose by the river's brim
A yellow primrose was to them,
And it was nothing more."

Grace had done much for them, but the graces had done nothing. I doubt, Mr. President, if there was a man on the Mayflower who ever told a good story or gave out a conundrum, or got up a pool on the running of the ship. (Laughter.) We to-day lead wider, more varied lives. Art, literature, music, the great American game (laughter) (I do not mean poker, nor yet bridge whist, but golf) (laughter)—all these things make our lives rounder, fuller, better balanced. My friend Edward Everett Hale puts at the head of his letter paper, instead of a crest, "That they might have life, and have it more abundantly." The words might very well serve as the motto of the men of to-day. Doctor Holland once visited the Shakers, and on his return observed, "I have no doubt that God loves the Shakers but I

don't think He admires them. (Laughter.) It may have been so—I do not say that it was—with the Pilgrim Fathers. (Laughter.)

We are near Christmas—it is almost time to hang up the stockings; almost time to hear again that transcendent story of what happened when "Shepherds watched their flocks by night." Christmas and Forefather's day may be bracketed together, because those men of 1620 drew their inspiration from Him who gave to Christmas Day its great unspeakable significance. Christmas, Forefather's Day, in all that they imply! How they do beat down pessimism; how they do enable a man to appeal from the valley and the shadow to the Delectable Mountains and the perfect day! You will permit me, as a last word, to repeat some rhymes of which I am fond, because of their protest against pessimism.

There is a saying of the ancient sages;
No noble human thought,
However buried in the dust of ages,
Can ever come to naught.

With kindred faith, that knows no base dejection,
Beyond the horizon's scope,
I see, afar, the shining resurrection
Of every glorious hope.

I see as parcel of a new creation
The beatific hour,
When every bud of lofty aspiration
Shall blossom into flower.

We are not mocked; it was not in derision
God made our spirits free,
The poets' dreams are but a dim provision
Of something that shall be

When all who lovingly have hoped and trusted,
Despise some transient fears,
Shall see life's jarring elements adjusted
And rounded into spheres! (Great applause.)

SPRING MEETING

The annual May meeting of the New England Society of the City of Brooklyn was held Thursday evening, May 9th, 1907, at the Pouch Mansion, in Clinton Avenue.

There was a large attendance of members and their guests, and all spent a most enjoyable evening.

A reception by the President and Vice-Presidents of the Society was held from eight to eight-thirty o'clock.

The Honorable Elijah R. Kennedy, the President of the Society, then made an Address of Welcome.

The most delightful feature of the evening was the very able and scholarly address by the Honorable Arthur Lord, of Plymouth, Massachusetts, on "The Pilgrim Press of Leyden and the First New England Library."

The Musical Programme of the evening was furnished by Miss Laura Combs, assisted by the Imperial Male Quartette of New York, and was much enjoyed.

This was followed by dancing in the north gallery, with music by the Van Baar Orchestra of New York.

After the completion of the programme, the members and their guests enjoyed a social reunion, during which a collation was served.

CERTIFICATE OF INCORPORATION

STATE OF NEW YORK, }
COUNTY OF KINGS, } ss.:
CITY OF BROOKLYN, }

We, the undersigned citizens of the United States and citizens of the State of New York, to wit: Benjamin D. Silliman, Calvin E. Pratt, Ripley Ropes, Charles Storrs, Hiram W. Hunt, William B. Kendall and John Winslow, do hereby certify that we desire to form a Society pursuant to the provisions of an act entitled "An Act for the Incorporation of Societies or Clubs for certain lawful purposes," passed May 12, 1875, and of the act extending and amending said act.

That the corporate name of said Society is to be THE NEW ENGLAND SOCIETY IN THE CITY OF BROOKLYN, and the objects for which such Society is formed are to encourage the study of New England History and for such purpose to establish a Library, and also for social purposes, and to promote charity and good fellowship among its members.

That the term of existence of said Society shall be fifty years.

That the number of Directors who shall manage the concerns of said Society shall be twelve; and the names of such Directors for the first year are the following, to wit: Benjamin D. Silliman, John Winslow, Calvin E. Pratt, Henry W. Slocum, William B. Kendall, Charles Storrs, William H. Lyon, Ripley Ropes, George H. Fisher, Hiram W. Hunt, A. S. Barnes, A. W. Tenney.

That the name of the city in which the operations of such Society are to be carried on is the City of Brooklyn, in the County of Kings, and State of New York.

Witness:

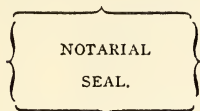
JOHN HEYDINGER, JR.

BENJ. D. SILLIMAN,
C. E. PRATT,
RIPLEY ROPES,
JOHN WINSLOW,
HIRAM W. HUNT,
CHAS. STORRS,
WM. B. KENDALL.

STATE OF NEW YORK, }
COUNTY OF KINGS, } ss.:
CITY OF BROOKLYN, }

On this 25th day of February, A. D. 1880, before me personally appeared Benjamin D. Silliman, Calvin E. Pratt, Ripley Ropes, Charles Storrs, Hiram W. Hunt, William B. Kendall and John Winslow, to me known to be the individuals described in and who executed the foregoing

certificate, and they severally before me signed the said certificate, and acknowledged that they signed the same for the purposes therein mentioned.



JOHN HEYDINGER, JR.,
Notary Public,
 Kings County,
 N. Y.

I hereby approve the within certificate, and consent that it be filed.

J. W. GILBERT,
J. S. C.

Filed in the office of the Clerk of the County of Kings, and in the office of the Secretary of State at Albany, February 27, 1880, for the incorporators, by
 JOHN WINSLOW.

CERTIFICATE

STATE OF NEW YORK, }
 COUNTY OF KINGS, } *ss.:*
 CITY OF BROOKLYN, }

The undersigned do hereby certify and declare:

First.—That "The New England Society in the City of Brooklyn" is a Corporation duly created and organized under and pursuant to an act of the Legislature of the State of New York, entitled "An Act for the Incorporation of Societies or Clubs for certain lawful purposes," passed May 12, 1875, and the act or acts amending or extending said act.

Second.—That the number of Directors of said Corporation is twelve, and the names of its present Board of Directors are: Benjamin D. Silliman, John Winslow, Calvin E. Pratt, Asa W. Tenney, Benjamin F. Tracy, A. S. Barnes, Henry W. Slocum, Hiram W. Hunt, William H. Lyon, William B. Kendall, George H. Fisher and Albert E. Lamb.

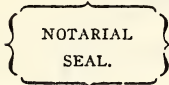
Third.—That by virtue of this certificate, made and signed pursuant to the statutes in such case made and provided, the number of directors of said Corporation is hereby increased from twelve to twenty.

Fourth.—That said Corporation shall hereafter have twenty Directors, and the names of its additional Directors are: Joseph F. Knapp, Nelson G. Carman, Jr.; Ransom H. Thomas, William H. Williams, J. S. Case, George B. Abbott, Charles N. Manchester and J. Lester Keep, who shall, respectively, hold office therein until a new election thereof shall be had, as provided in the Statutes and By-Laws of said Corporation.

Fifth.—That the undersigned are the existing Directors of said Corporation who make and sign this certificate.

JOHN WINSLOW,	C. E. PRATT,
HIRAM W. HUNT,	A. W. TENNEY,
BENJ. F. TRACY,	BENJ. D. SILLIMAN,
H. W. SLOCUM,	ALBERT E. LAMB.
GEORGE H. FISHER,	

On the 29th day of September, 1885, before me personally appeared John Winslow, Hiram W. Hunt, Benjamin F. Tracy, H. W. Slocum and George H. Fisher, and on September 30, 1885, C. E. Pratt, A. W. Tenney, Benjamin D. Silliman and Albert E. Lamb, to me known to be the individuals who signed the foregoing certificate; and they severally before me signed said certificate, and acknowledged that they made and signed it for the purpose stated therein.



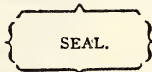
JOHN CURRIE,
Notary Public,
 Kings County,
 N. Y.

I hereby approve the within certificate, and consent that it be filed.

September 30, 1885.	EDGAR M. CULLEN, <i>J. S. C.</i>
---------------------	-------------------------------------

STATE OF NEW YORK, }
 COUNTY OF KINGS, } ss.:

I, Rodney Thursby, Clerk of the County of Kings, and Clerk of the Supreme Court of the State of New York, in and for said county (said Court being a Court of Record), do hereby certify that I have compared the annexed with the original certificate increasing the number of directors of "The New England Society in the City of Brooklyn," filed and recorded in my office September 30, 1885, and that the same is a true transcript thereof, and of the whole of such original.



In testimony whereof, I have hereunto set my hand and affixed the seal of said County Court, this 30th day of September, 1885.

RODNEY THURSBY,
Clerk.

NOTE.—Duplicate filed in the office of the Secretary of State.

HONORARY, LIFE AND ANNUAL MEMBERS

HONORARY MEMBERS

- *Gen. U. S. Grant.
- *Hon. Rutherford B. Hayes.
- *Hon. William M. Evarts.
- *Gen. William T. Sherman.
- *Rev. Noah Porter, D.D.
- *Hon. Chester A. Arthur.
- Hon. William P. Frye.
- Rev. Timothy Dwight, LL.D.
- Rev. A. P. Putnam, D.D.
- *Rev. Richard S. Storrs, D.D., LL.D.
- Hon. Joseph H. Choate.
- Gen. Horace Porter.
- *Prof. Charles E. West, LL.D.
- Admiral George Dewey.

LIFE MEMBERS

Elected	A	Elected	D
1880	*Atkins, Edwin	1880	*Dickinson, J. C.
		"	*Dike, Camden C.
	B	"	*Durkee, E. R.
1880	*Beach, M. S.	"	*Dennis, Charles
"	*Beadle, Erastus F.	1881	Denny, Charles A.
"	*Brookman, H. D.	"	Davenport, Wm. B.
"	*Barnes, Alfred Smith	1891	*Downing, Benjamin W.
1891	Bridgman, Herbert L.		E
"	Betts, John Hunt	1880	*Eames, E. E.
1892	Bassett, Edwin P.		F
1896	*Bates, James H.	1880	Fish, Latham A.
1906	Burke, James S.		G
	C	1880	*Gager, Oliver Ager
1880	Carman, Nelson G., Jr.		H
"	Cary, Isaac H.	1880	Hine, E. C.
"	*Coffin, Henry	"	*Hunt, Hiram W.
"	Claffin, H. A.	"	*Hutchinson, John B.
"	Claffin, John	"	Hulbert, H. C.
"	*Claffin, Horace Brigham	1894	*Hoyt, Mark, Jr.
"	Cowing, James R.		J
"	Cutter, Ralph L.	1880	Johnson, J. G., M.D.
1881	*Cross, Alfred F.	1887	Jacobs, John E.
1884	Cross, William T.		
1892	*Cross, Ferdinand Louis		

* Deceased.

Elected **K**
 1880 Keep, J. Lester, M.D.
 1882 *Knapp, Joseph F.
 " *Knowlton, E. F.
 1890 Knowlton, Eben J.

L
 1880 Lewis, Edwin A., M.D.
 " Leonard, Lewis H.
 " *Low, A. A.
 " *Low, Josiah O.
 " *Lyman, E. H. R.
 " *Lyon, William H.
 1882 *Laighton, George J.
 1889 Low, Seth
 " *Logan, W. S.
 1893 Low, A. A.

M
 1880 Mathewson, Arthur, M.D.
 " *Mallory, Charles Henry
 1890 Mallory, Charles

N
 1880 Noyes, Henry F.
 " *Noyes, James S.
 " Noyes, James A.

O
 1888 Olcott, George M.

P
 1880 *Pratt, Charles
 " Putnam, Nathaniel D.
 " Putnam, William A.
 " *Pierrepont, Henry E.
 1887 Palmer, Lowell M.
 1893 Prentiss, George H.

Elected **R**
 1880 *Richardson, Leonard
 " *Robbins, Amos
 " *Rodman, Thomas H.
 " Robbins, Amos
 " *Ropes, Ripley
 1883 Richards, Edmund Ira, Jr.
 1891 Ropes, Walter P.
 " Ropes, Albert G.

S
 1880 *Silliman, Benjamin D.
 " *Smith, James W.
 " *Spicer, E., Jr.
 " *Storrs, Augustus
 " *Storrs, Charles
 " *Stranahan, J. S. T.
 1903 Scott, Rufus L., Jr.

T
 1880 *Taylor, Franklin E.
 " *Thayer, George A.
 " Tweedy, John A.
 1887 *Taylor, William A.
 " Thornton, Thomas A.

V
 1880 Valentine, B. E.

W
 1880 Waterman, Edwin S.
 " *White, Thomas
 " *Winslow, John
 1882 *Wheeler, Charles H.
 1884 Wilcox, George N.
 1887 *Wheeler, George S.
 1891 Wade, William D.
 1893 White, Alfred T.

ANNUAL MEMBERS.

Elected **A**
 1880 *Annan, Edward
 " *Arnold, E. H.
 " *Archer, George Beckford
 1881 Abbott, George B.
 " *Averill, J. Otis
 1882 Allen, Franklin

Elected
 1885 *Adams, John P.
 1886 *Allaben, James R.
 1892 *Atkins, Edwin H.
 1893 Abbott, Philips
 1905 Adams, Charles A.
 1900 Abernethy, J. W.

* Deceased.

Elected

- 1902 Appleton, R. Ross
 " Armstrong, Roland D.
 1905 Aldridge, Frederick T.
 " Atkinson, Fred W.

B

- 1880 *Bailey, James S.
 " *Babcock, John H.
 " *Bass, Samuel G.
 " *Bulkley, Edwin
 " *Bill, C. E., Jr.
 " *Bestow, Marcus P.
 " *Britton, Winchester
 " Bartlett, Willard
 " *Beale, William P.
 " Belcher, Samuel E.
 " Benedict, R. D.
 " *Benedict, R. S.
 " Brainard, George C.
 " Brown, Joseph E.
 " *Brown, William A.
 " *Burnham, Lyman S.
 1882 *Bartlett, David W.
 " Babcock, David S.
 1886 Boody, David A.
 1887 Brooks, George G.
 1890 Bardwell, Willis A.
 " Burr, Joseph A.
 1891 Bailey, Frank
 " Barnes, E. H.
 " Burwell, Charles D.
 1892 *Burtis, John H.
 1893 Beecher, William C.
 1894 *Baker, Rev. C. R., D.D.
 " Burr, John T.
 " *Brewster, Rev. J.
 1895 Brewster, Walter S.
 1899 Billings, Elmer Mandeville
 1900 Bulkley, Charles Hubbell
 1901 Burr, John Wells
 1902 *Bryant, William Cullen
 " Benedict, B. Lincoln
 1903 Benedict, William M.
 1905 Boynton, Rev. Nehemiah, D.D.

Elected

- 1905 Baldwin, Frederick H.
 " Barker, Joseph L.
 1906 Balch, Horace L.
 1907 Bulkley, Washington
 " Bingham, William T.
 " Briggs, W. B.

C

- 1880 Candee, Edward D.
 " Chase, William H.
 " *Chittenden, S. B.
 " *Clement, N. H.
 " *Coit, William
 " Colton, F. H., M.D.
 " *Corbin, Austin
 " *Creamer, William G.
 " *Crary, George
 " *Clapp, John Francis
 " *Collins, Henry
 " *Carey, Nathaniel Harris
 " Chittenden, Simeon B.
 " *Claflin, Aaron
 " *Cowing, James Aranson
 1883 *Carman, Nelson G., Sr.
 " *Childs, William H. H.
 " Collins, Henry C.
 1885 *Clarke, Chas. M.
 " *Case, James S.
 1891 *Cordier, A. J.
 " Chandler, F. H.
 " Chandler, A. B.
 " Coffin, Isaac S.
 1895 Chapin, Henry, Jr.
 1899 Chittenden, R. Percy
 1900 Cushman, Avery F.
 1902 Cothren, Frank H.
 " Crane, Frederick E.
 " Cahoone, Richards Mott
 " Curtis, George M., Jr.
 " Chase, William D.
 1903 Cary, William H.
 1907 Childs, William H.
 " Childs, Eversley
 " Crary, Jesse D.

* Deceased.

Elected

D

1880	Davenport, C. B.
"	*Davenport, Julius
"	*Dike, W. H.
"	*Dodge, Harry Eugene
"	Doty, Ethan Allen
"	DuVal, Horace C.
1885	Dewson, James B.
1886	Dwight, Elihu
1887	*Dame, Augustus A.
1889	*Davenport, A. B.
1891	Dresser, Horace E.
"	Driggs, Marshall S.
1892	Dearborn, D. B.
1894	DuVal, Guy
1895	Dwight, F. A.
1897	Dike, Norman S.
1899	Dean, Matthew
1900	Dewey, Rev. H. P., D.D.
1902	Downs, Daniel H.

E

1880	*Edwards, S. J.
"	*Elwell, J. W.
1881	*Elliott, Jos. Bailey, M.D.
1886	*Emerson, Henry
1902	Eames, Harris G.
1905	Evans, John M.
1906	Edmunds, Frank H.

F

1880	*Farley, Rev. Fred'k A., D.D.
"	Fisher, George H.
"	*Follett, A. W.
"	*Ford, Gordon L.
"	*Frothingham, John W.
"	*Frothingham, Abram R.
"	*Frothingham, Isaac H.
1886	Fletcher, George H.
1894	Fairchild, Julian D.
1896	Frothingham, Theodore L.
1897	Friend, Walter M., M.D.
"	*Freeman, H. R.
1898	Forbes, Rev. John P.
1900	Fahnestock, Gates D.

Elected

1902	Field, Frank Harvey
"	Fuller, Jesse, Jr.

G

1880	*Greenwood, John
"	*Goodnow, Abel Franklin
1882	*Gregory, George F.
1886	*Gates, Nelson J.
1892	Goddard, J. F.
1894	Guild, Frederick A.
1895	Goodnough, Walter S.
1898	Gregory, F. U.
1907	Gleason, Marshall W.

H

1880	*Hart, Henry S.
"	*Harteau, Henry
"	*Hatch, W. T.
"	Healey, Jacob F.
"	*Henry, John F.
"	Hine, Francis L.
"	*Huntley, Richard H.
"	Hutchinson, Henry E.
"	*How, James
"	*Howard, John Tasker
"	*Holmes, E.
1881	*Howard, Samuel E.
1882	*Hobbs, Edward H.
1883	*Hitchings, Benj. G.
1884	Hyde, Joel W., M.D.
1886	Heath, Henry R.
1888	Healey, James I.
1889	*How, Charles
1890	Hurd, Wm. B., Jr.
1891	Hayden, Henry I.
"	Hooper, Franklin W.
"	Higgins, Algernon S.
1892	*Hooker, Ed., U. S. N.
"	Hewett, Thos. B.
1893	*Hall, Rev. Chas. H., D.D.
"	*Haley, Albert
1895	Hopkins, Lewis C.
"	Halliday, Frank S.
"	Howard, W. C.
"	Hull, Charles A.

* Deceased.

Elected

- 1896 *Hoyt, C. A.
 1897 Hooper, W. H., Jr.
 1899 Hibbard, Omri F.
 " *Hibbard, Edward A.
 " Hoyt, Edward V.
 1900 Holden, Fred'k C., M.D.
 1902 Hill, Frank Pierce
 " Heaton, William
 " Hyde, F. H. S.
 1903 Hardy, John B.
 " Howe Arthur M.
 " Hillis, Rev. Newell Dwight,
 D.D.
 1907 Hutchinson, S. L.

I

- 1880 *Ives, Arthur C.
 1893 Ingersoll, Rev. Wm. H.
 1898 Ingalls, William B. B.
 " *Ingersoll, Rev. E. P., D.D.

J

- 1880 James, Darwin R.
 " *Judd, Herbert L.
 1883 *Jennings, Abraham G.
 1893 Jarrett, Arthur R. M.D.
 1894 *Jacobs, S. B.
 1902 Johnson, Jesse W.
 1906 Johnson, Rev. Walter D.
 1907 Jaycox, Walter H.
 " Jackman, Luther T., M.D.

K

- 1880 *Kendall, Wm. B.
 " Kennedy, Elijah R.
 1881 *Kellogg, Edward H.
 1886 *Kimball, Ira Allen
 1892 Knowlton, C. C.
 1901 *Kimball, R. J.
 1907 Kennard, Frank B.
 " Kenyon, George W.
 " Kennedy, Sidney R.

L

- 1880 *Lacey, Richard
 " Lamb, Albert E.

Elected

- 1880 *Langley, Wm. C.
 " Langley, Wm. H.
 " Latimer, Frederick B.
 " Latimer, Brainard G.
 " *Lawrence, C. F.
 1880 *Litchfield, Rufus
 " Low, Wm. G.
 " *Low, Ethelbert Mills
 " *Libby, William P.
 1892 *Langdon, P. C.
 1895 *Lowell, Thomas W.
 1897 Levermore, C. H.
 1899 Lyman, Frank
 " Leach, Clarence R.
 1905 Lowell, Sidney V.
 " Low, Walter C.
 1907 Leech, George W.
 " Lyke, Fred'k S.

M

- 1880 *Maxwell, H. W.
 " *Moore, Thomas S.
 " *Manning, Richard H.
 1882 Merrill, George P.
 " *Marvin, Joseph Howard
 " *Merrill, William G.
 " McKeen, James
 1883 *Manchester, C. N.
 1891 *Maxwell, E. L.
 " Moore, Charles A.
 " Maxwell, J. R.
 1892 *Morse, Lyman D.
 1895 Matthews, James
 1897 Morse, Jerome E.
 1898 *Mather, Roderick B.
 1899 Moore, Albert R.
 " *McIntire, Henry E.
 1900 Mosher, Charles H.
 1903 McDonald, Rev. Robert
 1904 Mallory, Henry Lee
 " Miner, George E.
 " Murdock, Harvey
 1905 Maghee, Gillison
 1907 Macomber, H. W.

* Deceased.

Elected N
 1880 *Northrup, D. L.
 " *Norton, John
 1881 *Noyes, Stephen B.
 1882 Nichols, William H.
 1886 Newton, Albro J.
 1905 Noyes, Joseph C.
 1907 Niles, Henry N.
 " Needham, Henry C.

O
 1880 Ormsbee, Allen I.
 1886 Otis, Charles H.
 1903 Ormsbee, Hamilton

P
 1880 Packard, Edwin
 " *Packard, Mitchel N.
 " *Parsons, Charles H.
 " *Parsons, F. E.
 " *Parsons, L. A.
 " Partridge, John N.
 " Penfield, S. N.
 " *Plummer, J. S.
 " *Pratt, Calvin E.
 " Pratt, Charles M.
 " *Pope, Samuel Putnam
 " Perry, A. J.
 " Pease, George L.
 1881 *Perry, John C.
 1883 *Pratt, Henry
 1884 Price, George A.
 1886 Paine, Arthur R. M.D.
 " *Patterson, Calvin
 " Perry, W. A.
 1889 *Perham, A. G.
 1891 Putnam, Harrington
 1892 Proctor, A. W. S.
 1893 Perry, Timothy
 " *Peet, William
 1895 Pratt, H. L.
 1897 Palmer, George W.
 1898 Pratt, W. H. B., M.D.
 1900 Perry, Wilton H.
 " Paul, Wm. A. O.
 1902 Price, Frank J.

Elected
 1902 Perkins, Thomas A.
 " Peters, Thomas P.
 1903 Pratt, Frederic B.
 1905 Page, William Harlan

R
 1880 *Robinson, Jeremiah P.
 " *Ropes, R. W.
 1882 *Roby, Ebenezer
 1890 Randall, Howard S.
 1894 Roberts, George H.
 1902 Ruston, John E.
 1903 Russell, Julian W., M.D.
 1904 Roy, William
 1905 Rogers, Myron C.
 1907 Rowland, Samuel

S
 1880 Sanborn, N. B.
 " *Stillman, Thomas E.
 " *Shaw, Philander K.
 " *Sheldon, Henry
 " *Sheldon, Henry K.
 " *Slocum, Henry W.
 " *Snow, Michael
 " Stanton, John S.
 " *Stearns, Joel W.
 " *Sedgwick, John Webster
 " *Sanger, Henry
 " *Sanborne, Daniel E.
 " *Spooner, Alden J.
 " *Storrs, James H.
 1881 *Sherman, John T.
 " Southard, George H.
 1883 Scott, Rufus L.
 " Skerry, Amory T.
 1884 *Snow, Ambrose
 1891 Sturges, William P.
 " *Sherrill, Henry W.
 " Steele, Hiram R.
 1893 Sanxay, Charles S.
 1895 Silver, Charles A.
 1901 Storer, Eben
 1902 Scrimgeour, James H.
 " Steele, Sanford H.

* Deceased.

Elected

- 1902 *Stockwell, Leander H.
 " Snow, Henry Sanger
 " Sheldon, Theodore B.
 1905 Shepard, John Woodruff
 " Stanley, Johnston
 " Schenck, Jesse C.
 1906 Seaman, Charles F.
 1907 Stanton, George A.
 " Spencer, Fred'k G.

T

- 1880 *Taylor, James R.
 " Tracy, Benamin F.
 1882 *Tucker, H. A., M.D.
 " *Tupper, Wm. Vaughan
 " *Thayer, Nathan
 " *Taggard, William H.
 1883 Thayer, N. Townsend
 1885 Tebbetts, Noah
 1888 *Turner, J. Spencer
 1892 Tinker, Charles A.
 " Taylor, I. Preston
 " *Thompson, Willett
 " *Titus, Henri
 1895 *Tate, Henry M.
 1898 Thomas, Edward B.
 1902 Towle, Harry F.
 1904 Terry, Wyllys
 1905 Tracy, Ira B., M.D.
 1906 Twitchell, Herbert K.
 1907 Tyler, Henry D.
 " Tuttle, Frank D.
 " Thompson, J. A.

U

- 1887 *Utter, Samuel S.

Elected

V

- 1885 Van Wyck, Augustus
 1903 Vail, Addison

W

- 1880 *Wallace, James P.
 " *Wheeler, H. W.
 " *Wheelock, A. D.
 1880 *White, A. M.
 " Whitman, Isaac Allen
 " *Williams, William H.
 " *Wood, C. D.
 " *Woodruff, Albert
 " *Wheeler, Andrew Smith
 " *Woodford, Walter Oliver
 " *Whitemore, William H.
 " *Wheeler, Russell L.
 " *Waring, William Henry
 1881 *Webster, E. G.
 1882 *Warren, Horace M.
 " Wellington, Walter L.
 1886 White, W. A.
 " Woodruff, Timothy L.
 1887 Wheelock, William E.
 1889 *Ward, Fred'k A.
 1892 Wood, Howard O.
 " *Wadsworth, E. C., D.D.S.
 1893 Wingate, George W.
 1898 Worthley, Herbert S.
 1899 Whiting, W. J.
 1902 Ward, Edwin C.
 " Wingate, William W.
 " Winslow, Frederick E.
 1905 Ward, Rodney G.
 " Ward, W. Edwin
 " *Wallbridge, O. G.
 " Whiton, S. G.
 1907 Williams, H. F., M.D.

* Deceased.

MEETINGS OF THE SOCIETY.

The Annual Meeting of the Society for the election of Directors, and other business, will be held on the first Wednesday in December. It is very desirable to have all the members of the Society present at this meeting.

FORM OF A BEQUEST.

I Give and Bequeath to "THE NEW ENGLAND SOCIETY IN THE CITY OF BROOKLYN," incorporated under the Laws of New York, the sum of \$, to be applied to the charitable uses and purposes of the said Society.



